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The development of the Special Navajo Education Program is described beginning with its origin in 1946. Included is: a brief review of the history, economy, and culture of the Navajo people; a description of the development of the program during the initial two or three years, during which time the program was expanded from 1 school with 290 pupils to 7 schools in 6 states with a total enrollment of 1,650 pupils; a discussion of changes and additions made in the curriculum over the years of the program; a description of the 1950 opening and subsequent operation of the Intermountain School in Utah; and a report of the work experience of the 3,362 pupils graduated from the program between 1951 and 1959. (VM)

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THE STORY OF
THE SPECIAL NAVAJO EDUCATION PROGRAM

COOMBS

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UNITED STATES
DEPARTMENT OF THE INTERIOR
BUREAU OF INDIAN AFFAIRS

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Doorway Toward The Light

The Story of
The Special Navajo Education Program

BY

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UNITED STATES BUREAU OF INDIAN AFFAIRS

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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UNITED STATES
DEPARTMENT OF THE INTERIOR
BUREAU OF INDIAN AFFAIRS
BRANCH OF EDUCATION

1962

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Gratitude is expressed to Rose Marie Jim and David Tsosie, seniors in the Vocational High School at Intermountain School, for permission to use their photographs on the cover. They serve to typify the younger generation of Navajos who are equipped and ready to face the modern world.

To all the hundreds of others who built the Special Navajo Program, and assisted in telling its story, it is hoped that Doorway Toward the Light will itself be sufficient tribute.

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FOREWORD

Doorway Toward the Light is a record of an experiment in education which proved to be just that — a doorway to opportunities for hundreds of Indian adolescents. The author has captured well the spirit and enthusiasm of the group of students and personnel who initiated the experiment in 1946 and of those who have come after them.

This special educational program has also proved to be a doorway toward the light for teachers, counselors, and administrators as they realized fully what they could do to help eager Indian youth develop their talents and take their places in the mainstream of American life.

Those of us who have been a part of the experiment are grateful for the privilege of bringing educational opportunities within the reach of several thousand Indian young people who otherwise might have spent their entire lives groping in the darkness of illiteracy.

Hildegard Thompson
Chief, Branch of Education

PREFACE

The following account attempts several things. First of all, it is a story about a people and their children, their growth and development. At the same time, it is the story of an educational program which is believed to be unique in the history of American education. Above all, it is an attempt to show how this program of education was made to fit the specific needs of this particular group of children.

It is fully as important for the reader to understand what this account is not. It is not a history of Indian education. The pupils and the program described herein made up only one segment of the total educational program of the Bureau of Indian Affairs or, for that matter, of the educational program for the Navajo. It is only one of several stories which have been or might be written about the education of Indian children. It is not a scholarly and scientific treatise. It is designed to be read not only by those persons directly concerned with the education of Indian children but also by professional educators everywhere and by any layman who may have an interest in the subject.

The writer has made an effort, however inadequate, to capture the drama of human experience and human need. No apology is made for this, for the circumstances were replete with drama and any other approach would have seemed to be needlessly sterile and inert. As a result, however, the account may seem to some readers to lack objectivity — indeed, in places to be almost adulatory. If so, so be it. The reader should know, however, that the writer has never had any direct connection with or responsibility for the Special Navajo Program and has tried to be scrupulously careful about factual accuracy.

Wherever possible a chronological sequence has been followed in developing the story, especially in the early years. Those readers who wish to go more deeply into a study of the program will find more detailed information in the appendix.

L. M. C.

INTRODUCTION

Curriculum development begins with the cornerstone principle that what the school teaches must be what the child needs to know in his own particular set of circumstances.

Most educators have little difficulty in subscribing to the principle as stated; indeed it may seem to be trite and obvious. And yet the principle is constantly violated in practice. Curricula have a way of getting entrenched, time-honored, and rigid. Occasionally one hears the rather frightening suggestion that we should adopt a standard curriculum for all schools in the United States with a fixed and arbitrary standard of achievement. Such an attempt would inevitably result in the child serving the curriculum rather than its serving the child.

Of course the task of deciding "what the child needs to know in his own particular set of circumstances" is not an easy one. But it is not impossible once the educator admits that the content of a curriculum has no hallowed place, per se, but must stand the test of usefulness to a specific child or group of children, here and now. Not all children or groups of children have the same educational needs. They do not start their school lives from a common point. They vary greatly in their abilities, their experiences, their cultural backgrounds and heritage, and in the immediate and long-range demands which life will probably make of them.

The following pages attempt to tell the story of one experience in curriculum building beginning in 1946. The children involved were not ordinary children. They had very special needs and problems which had been in the making for at least 60 years before they were born. No curriculum or educational program cast in the classic mold would do for these children.

Because it is realized that the reader may have a limited familiarity with the Navajo people and their reservation — their history, economy, and culture — some space will be devoted to providing a brief background of these things. Without such a background the significance of the Special Navajo Program would be lost.

THE NEED

Modern Navajo history begins with the year 1868. In that year the United States Government concluded a treaty with the Navajo and The People, as they call themselves, returned from Fort Sumner, where they had been interned for four years, to their ancestral home in northeastern Arizona and northwesten New Mexico. The other date of central importance to the story told on these pages was 1946. In that year the Special Navajo Program was begun.

Fort Sumner was a bitter page in Navajo history. For many years it colored the thinking and the feeling of Navajo people and perhaps still does to some extent today. It, along with other events and circumstances, affected the attitude of The People toward education and so is a necessary part of this account.

Of course the Navajo had lived in the Southwest for several hundred years prior to 1868. According to anthropological estimates, they migrated to this part of the continent from the north at least as early as 1300 A.D. and perhaps two or three hundred years earlier. They are of Athapascan stock, anthropologists agree, and are related to Indian groups who still live in Alaska.

The Navajo entered the land which had long been occupied by the Pueblo people. Conflict ensued but the Navajo learned from the Pueblos and borrowed from them their art and craft, their religion, and to some extent their agriculture. All of this they modified and adapted to their own purposes and made peculiarly their own. Later, beginning in the 16th century, the Spanish invaders pushed northward from Mexico into what is now the United States. In time they completely subdued the Pueblo peoples, but never the Navajo who retreated into almost inaccessible fastnesses, such as Canon de Chelly. At the same time, through raiding, the Navajo acquired from the Spaniards the sheep and the horse, both of which were to make a great impact on the economy and culture of the Navajo people.

In 1848 the United States acquired present-day Arizona and New Mexico from Mexico. The great push of westward migration across the continent soon reached the Navajo homeland and conflicts of interest between the Navajo and migrating whites followed. This was another chapter in the long and tragic story of Indian and white relations of that era. The Navajo attempted to hold and preserve their ancestral lands but the intrusion of the whites was insistent and irresistible. Violent conflict was an inevitable result. The Government did make several unsuccessful attempts at treaty agreements but these were broken, partly because the Navajo had no strong centralized government and an agreement made with one group was not felt by others to be binding on them. Then too, the Government was by no means immune to pressure from its white citizens and was less than vigilant in requiring them to live up to treaty obligations.

By 1863 things had reached a point where the Government decided to make a decisive move. Kit Carson was charged with the responsibility for rounding up the Navajo. His manner of doing so was perhaps as humane as the circumstances of the time would permit. He did not kill many of the Navajo but he sought out and destroyed their flocks, their cornfields and their peach orchards. Then he sent out word that they would be fed if they would come in and surrender themselves. Faced with starvation, the Navajo began to surrender. In March of 1864 a procession of The People set out for Fort Sumner, 300 miles east on the Pecos River in eastern New Mexico. There was no transportation for most of them and this trek is still known to the Navajo as The Long Walk. During the following months other groups of Navajos were brought to Fort Sumner until they numbered perhaps 9,000 in all.

The years of exile at Fort Sumner were a time of heartbreak for the Navajo people. They were in an alien land and they longed for their beloved homeland. By 1868 the Government knew that it must make some permanent disposition of the Navajo. It gave some thought to sending them to Oklahoma but The People pleaded to be allowed to go home. On June 1, 1868, the treaty between the Government of the United States and the Navajo was signed. The treaty set forth the boundaries of the reservation and the Navajo agreed to live on it peacefully and not to stray from it. In return the Government guaranteed to them the exclusive occupancy of the reservation together with some benefits in the form of seeds, farm implements, sheep, and clothing.

Article 6 of the treaty dealt with education and is quoted in its entirety:

> "In order to insure the civilization of the Indians entering this treaty, the necessity of education is admitted, especially of such of them as may be settled on said agricultural parts of this reservation, and they therefore pledge themselves to compel their children, male and female, between the ages of six and sixteen years to attend school; and it is hereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with; and the United States agrees that, for every thirty children between said ages who can be induced or compelled to attend school, a house shall be provided, and a teacher competent to teach the elementary branches of an English education shall be furnished, who will reside among said Indians, and faithfully discharge his or her duties as a teacher. The provisions of this article to continue for not less than ten years."

So the Navajo went back to the reservation with their children and at the end of the 10-year period referred to in the treaty no school had been established, except for one abortive effort at Ft. Defiance, and not one Navajo child was in school. Indeed, 40 years later, in 1908, only 10 percent of the Navajo children of school age were in school and as late as 1945 less than a third of them were enrolled in any kind of school. It might seem logical to assume from this that one or both of the parties to the treaty, the Government and the Navajo, entered into the agreement in bad faith and with complete cynicism. We believe that this would be too harsh a judgment. It might be fair to say that the treaty terms affecting education were more idealistic than realistic. To understand this point of view, it is necessary to know something about the reservation itself and about several developments occurring between 1868 and 1946 which helped to shape Navajo attitudes.

The Navajo Reservation is today the largest of all Indian reservations in the United States, just as the Navajo Tribe is the most populous. It is much larger than it was in 1868 when The People returned to it from Fort Sumner. Then, about 3 million acres were reserved for Navajo use; today, as a result of several additions, the Navajo Reservation includes some 16 million acres, with another 2 million acres of public lands adjacent to it being used primarily by Navajos. Stated another way, the reservation is about the size of West Virginia or almost as large as the States of New Hampshire, Connecticut, Vermont, and Rhode Island combined. It lies in the three States of Arizona, New Mexico, and Utah with by far the major portion being in northeastern Arizona and northwestern New Mexico.

Most Americans seeing the Navajo Reservation for the first time are startled by it. It is a stupendous study in contrasts. A high arid tableland for the most part, it has great physical beauty with mountains, some forests, and geological formations of gorgeous colors. However, with an annual rainfall of between five and ten inches, it has not been a productive land. The Navajo people have been economically impoverished throughout most of their history since 1868. When the rains do come they are often violent, washing away the land and eroding it into deep gullies and washes.

The Navajo economy has been based largely on sheep. Since the grazing is sparse (even in good times 30 acres are necessary to sustain one sheep), a large amount of range land is required to support a flock of even modest proportions and sheep must be moved from place to place to find grass and water. This pastoral life has dispersed the Navajo over wide areas. They have not been village dwellers as have the Hopi, the Pueblo peoples, the Papago, and some other tribes. The Navajo long felt that the services of their children as herders were indispensable to them. Because of the size of the reservation and its sparseness, much of it has long been a trackless area with few well developed all-weather roads. This is beginning to change rapidly now, but between the focal dates of 1868 and 1946 it was certainly true.

So, returning now to 1868, the Navajo, their 4-year ordeal of exile over, went back to their ancient home. More than anything else they wanted to be let alone to live life as they had known it. Despite what the Government officials and some of their own leaders may have agreed to in the treaty, they could see little of value for them in the white man's education. Every society has its own ways of educating its young for the responsibilities which will devolve upon them in adulthood — the Navajo no less than others. Only in our more complex, highly developed societies have we found it necessary to formalize this with the school as a separate institution. On the other hand, since the Navajo were not pressing for teachers and schools and were staying peacefully on the reservation, the Government was by no means concerned with forcing the issue. This was particularly true in the light of the enormous physical difficulties of transportation, construction, and finding water. No public conscience was goading Americans to do something about the education of Navajo children who being "out of sight were out of mind."

The Navajo, like other Indian tribes, had no formal, structured written language of their own, although, of course, their spoken language was quite adequate to their needs. Because of their isolation between the years of 1868 and 1946, a relatively small percentage of Navajos spoke or understood English and fewer still could read and write it. Indeed, as late as 1950 the Bureau of the Census found that the average length of schooling for adults over 25 years of age had been less than one full year and adult illiteracy was reckoned as between 80 and 90 percent. By 1898 a handful of 185 Navajo children of school age were in boarding or mission schools. By 1918 this number had increased to 1,881 and by 1928 to 5,000 out of a total of 13,400 children of school age.

In that year of 1928 the famous Meriam Report was issued. This survey report, done under the auspices of the Brookings Institution, is a landmark in the history of the Bureau of Indian Affairs. The report was severely critical of Indian education; its stodgy concepts, antiquated practices and pinchpenny financial support. Among other things it criticized the practice of sending Indian children to boarding schools far from their homes and called for the establishment of day schools on Indian reservations so that children might live at home while attending school.

As a result of this prodding the Bureau did establish between 40 and 50 day schools on the Navajo Reservation in the mid 1930's. This, however, did not result in reducing materially the proportion of Navajo children who were out of school, for as day school enrollment increased, boarding school enrollment tended to decline. By 1940, only slightly more than 6,000 children, or 38 percent, were in school as compared with 5,000 or 37 percent in 1928, for, of course, the number of children of school age was continuing to rise.

The Meriam Report in many ways has had a profound effect upon the development of Indian education since 1928. It cannot claim the major credit, however, for the dramatic awakening of interest in education on the part of the Navajo people. The immediate causes of that awakening are to be found in a series of cataclysmic events. Back of these events, of course, lay many years of preparation in the form of the experiences of the Navajo and tutelage of Government workers, missionaries, traders, and others.

The Navajo have never had a static society. If at times they may have seemed to change slowly they have, in fact, constantly changed their life ways when the need was real and the benefits of doing so were clear. Some choice or compulsion led them to the long migration southward hundreds of years ago. From the Pueblo peoples they learned the art of weaving and of pottery making, although they pretty much forsook the latter when more utilitarian metal vessels became available to them. From the same people they learned the arts of simple agriculture and the rudiments of a religion which they soon developed into their own forms. From the Spaniards they took the sheep, cattle, and the horse and based an economy on these animals. From the Mexicans they learned to work with silver and became expert craftsmen. From the Anglos they borrowed modern clothing and foods, the wagon, and now the automobile. People who know the Navajo well characterize them as a proud, intelligent, practical and virile people. Above all, they are adaptable and adaptability is a requisite to survival. By 1946 when a state of crisis had been reached in the education of Navajo children, the Navajo people were ready to make their contribution to its solution.

One of the factors that contributed to a condition of educational crisis on the Navajo Reservation by 1946 was an explosion of population, especially of school-age children. The Navajo, like most other underdeveloped societies, have had a high birth rate which incidentally, is still rising. In recent years it has run close to 50 percent higher than that for the general population. In earlier and more primitive times an excessively high rate of infant mortality tended to offset the high birth rate. But as better medical care and health practices have had their effect, the population has soared. While the infant mortality rate among the Navajo is still about three times that of the general population it has decreased sharply and the death rate for Navajos in other age groups has been lowered greatly also.

Navajo population figures have always been estimates to a greater or less degree, owing to the difficulties of conducting an accurate census. When the Navajo returned from Fort Sumner in 1868 their total number was about 9,000 of whom perhaps 3,000 were between 6 and 18 years of age. By 1945 the Navajo population was believed to be 61,000 of whom more than 20,000 were of school age. (By 1958 the tribe numbered more than 85,000 people with 30,000 children of school age — and the end is not in sight.) The reservation, on the other hand, had not continued to grow and its potential development seemed to be limited by unalterable factors.

The decade of the 1930's was a bad time for nearly everyone in the United States. The Great Depression spared no section of the country. But occurring simultaneously with it was a period of severe and prolonged drouth in the southwestern and midwestern parts of the United States. For an area always short of water, as is the Navajo Reservation, the drouth was truly devastating. As the tribe had increased in numbers, so had their livestock. Most of these were sheep but there were also goats, horses, and a few cattle. Unfortunately, while a few goats were useful for milk, mohair, and leadership of flocks, and a few horses were useful for transportation, the proportions of these animals were so high as to be economically unprofitable. Besides, the total number of all animals placed such a load upon the range that it became evident to range management experts and conservationists that the range could not survive. This was particularly true because of the drouth but it would have been true even under the best conditions. Grass was being killed out and as the vegetation disappeared, the erosion of the land by wind and water reached alarming proportions.

In this state of affairs the Bureau of Indian Affairs proposed (imposed might be a more accurate term) a stock reduction program. Unfortunately, the Bureau was not able to suggest suitable alternatives to sheep raising as a means of earning a livelihood on the reservation. The reaction of the Navajo to the stock reduction program in the late 1930's and early 1940's was one of bitter and strenuous opposition. It is not our purpose here to evaluate the controversy except to say that there was no immediately satisfactory solution to the economic dilemma. Our purpose in relating the facts of population growth, range deterioration, and stock reduction is to show that it is out of such circumstances as these that educational programs emerge and the need for certain kinds of curricula becomes clear.

In spite of, or perhaps because of, their resentment and frustration, it was beginning to become evident to some Navajo leaders and rank and file tribal members that the old order must change. No longer could it be hoped that the reservation, even when developed to the full extent of its economic potential, could support the burgeoning population in any measure of comfort and dignity. The alternative was painfully clear; increasing numbers of young Navajos must seek a livelihood outside the reservation. And to do that the young Navajo would need a modern education in the English language if he was to compete at all successfully for the jobs in the white man's world.

It would be misleading to leave the impression that the dawning realization of educational need came quickly or easily to the Navajo. One other cataclysmic event provided the final major impetus. This was World War II. For all their isolation the Navajo were affected by the war in the most profound ways. All Indians are citizens of the United States and have been so since 1924. As such, they were subject to military selective service. Besides, the Navajo, like other tribes, responded magnificently by voluntary enlistment. In all, 3,400 young Navajo men were in military service before the war ended. A dozen Navajo girls joined the Women's Army Corps. An interesting sidelight is the use the military made of Navajo marines as "code talkers." These bilingual young men transmitted messages in their native tongue — a "code" which the Japanese were never successful in breaking. However, in spite of the fine war record of Navajo youth, many were rejected for military service because they were non-English speaking and illiterate. This was a shocking blow to the Navajo. They had not understood before how important the English language and literacy skills could be to them. The 3,400 who did serve, however, were sent to all parts of the world and met all kinds of people. Never before had the Navajo ranged so far from home. They began writing home to their parents and to younger brothers and sisters about the urgent importance of going to school and getting an education which would fit one for living in the modern world.

The young warriors were not the only ones who went through eye-opening experiences as a result of the war. Other Navajo adults, both men and women, took war jobs by the thousands. Ordnance depots, war plants, and the railroads, desperate for manpower, were glad to get their help. With the dexterity and patience learned in weaving and other craft work, they turned these skills to the making of grenades and bombers. Money flowed into the reservation in the form of pay envelopes and allotments for dependents of the servicemen. Many Navajo realized that with an education they could have done much better and things would have been a great deal easier for them. Then too, the country around the reservation was "filling up." Towns were growing, transportation was improving, and radio broadcasts in Navajo were becoming a communication factor.

The Navajo wall of unconcern about education had been breached, finally and irrevocably; not primarily by someone's telling them what they needed, but more importantly by the irresistible pressure of life experience. We may well ponder whether it ever happens any other way.

While this was happening, the schools on the reservation were having a hard time. Because of the war effort, help, including teachers, was hard to find. Gasoline was rationed, making bus transportation extremely difficult. School construction was out of the question. As an evidence of their growing concern about the education of their children, however, Navajo parents built some "hogan dormitories" at the day schools, patterned on the traditional Navajo dwelling made of logs and earth. Mothers volunteered to take turns in preparing food and staying with the children at night. These were makeshift arrangements to be sure but they made it possible for a few children to "board" and attend school whereas they could not have otherwise.

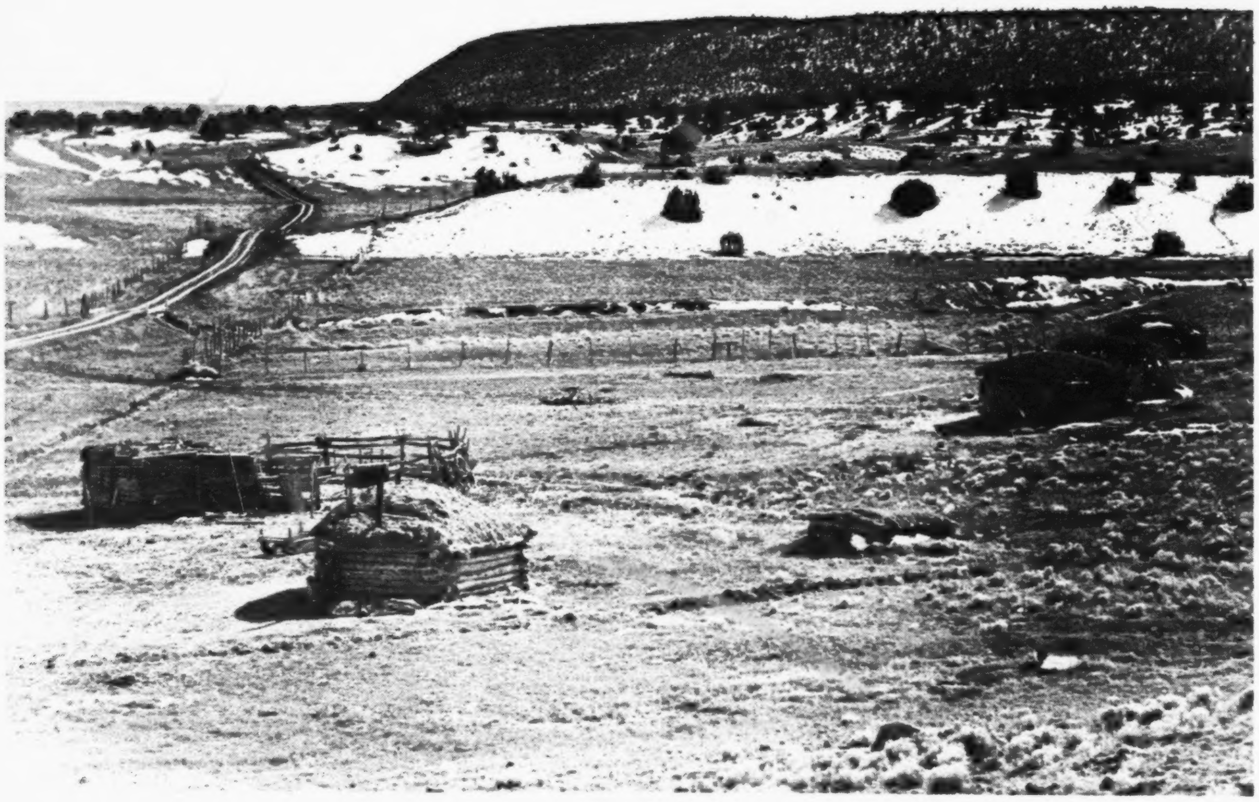
By 1946 only about 6,000 Navajo children between the ages of 6 and 18 were in school and an estimated total of 18,000 were not. While we are often prone to philosophize, or rationalize, about letting social problems work themselves out in an orderly and normal manner, the fact remains that if the welfare of each individual concerned is to be served the need for immediate action may be desperately urgent. Eighteen thousand Navajo children each had but one life to live and youth is fleeting. Delay would condemn them to a lifetime of ignorance, illiteracy, and inadequacy in a modern world. At last the time was ripe for action.

"— the Navajo Reservation — is a stupendous study in contrasts."

Canon de Chelly

Sand Dunes

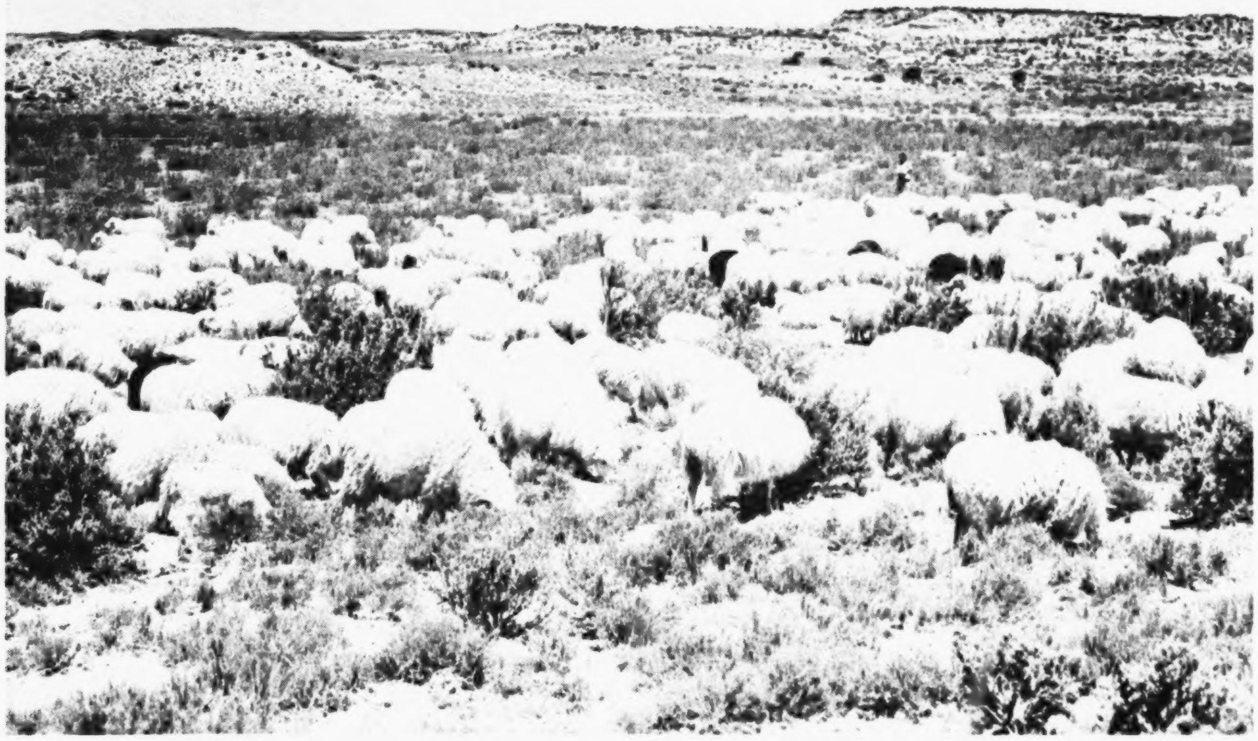
Forests



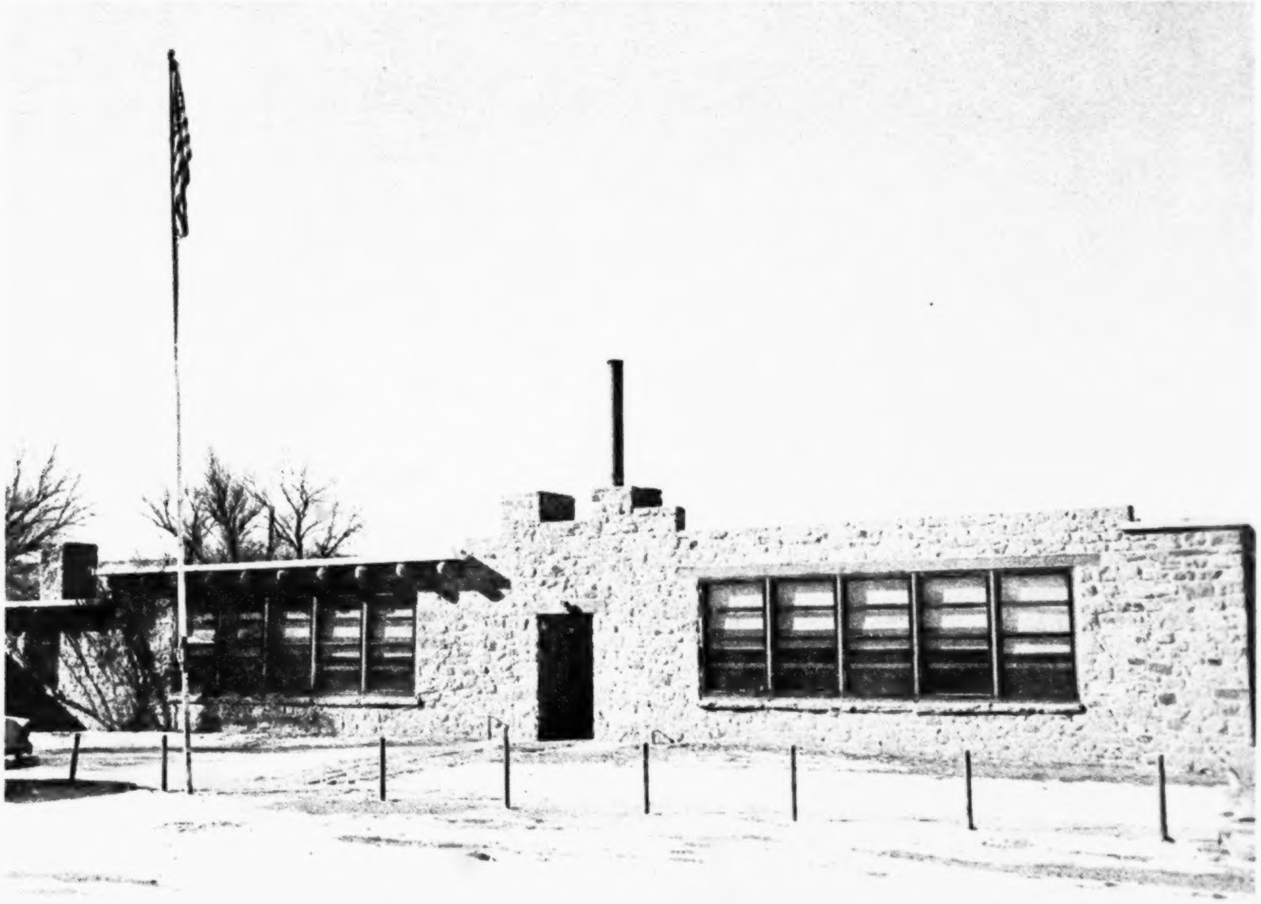
Rangeland

"When the rains do come they are often violent, washing away the land and eroding it into deep gullies and washes."

". . . a large amount of rangeland is required to support a flock of even modest proportions and sheep must be moved from place to place to find grass and water."

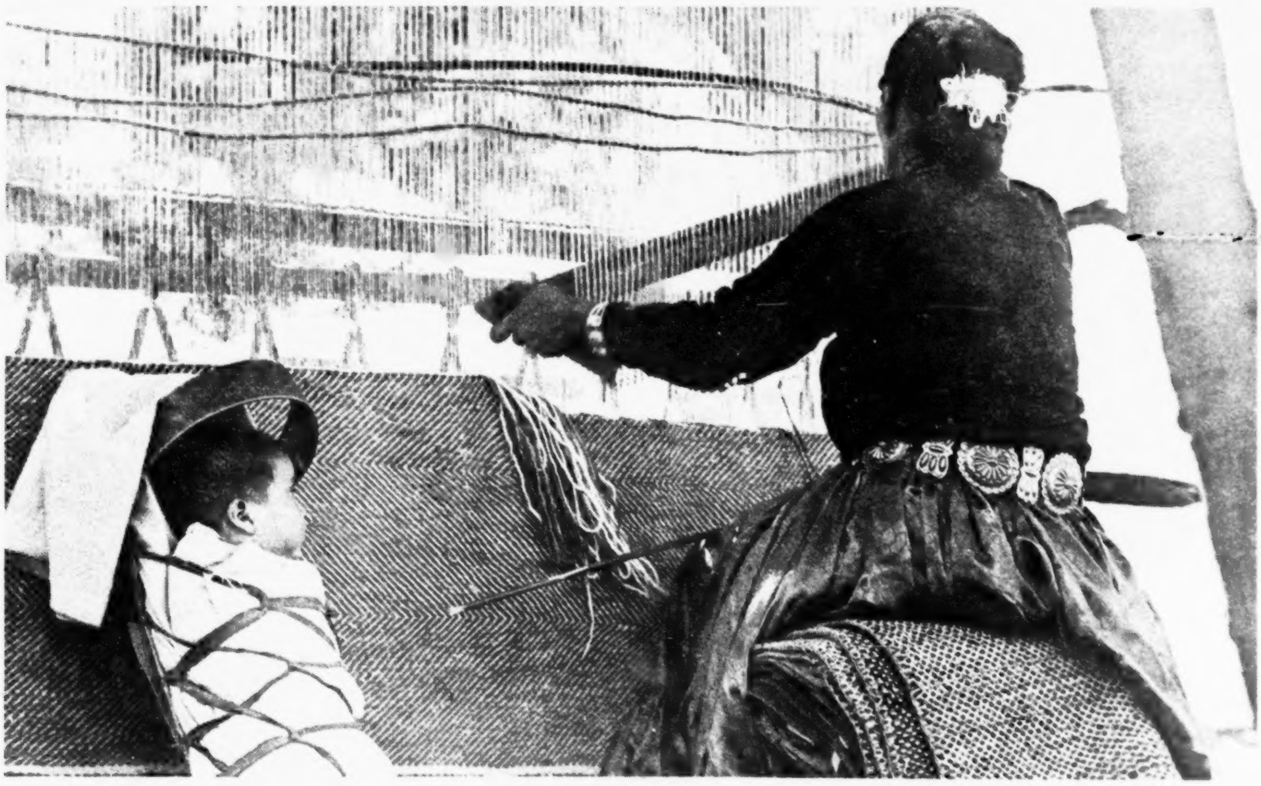


". . . the famous Meriam Report . . . called for the establishment of day schools on Indian reservations so that children might be at home while attending school."



A Bureau of Indian Affairs day school on the Navajo Reservation

"The Navajo never had a static society, . . . they have, in fact, constantly changed their life ways when the need was real and the benefits of doing so were clear. From the Pueblo peoples they learned the art of weaving."



A Navajo weaver

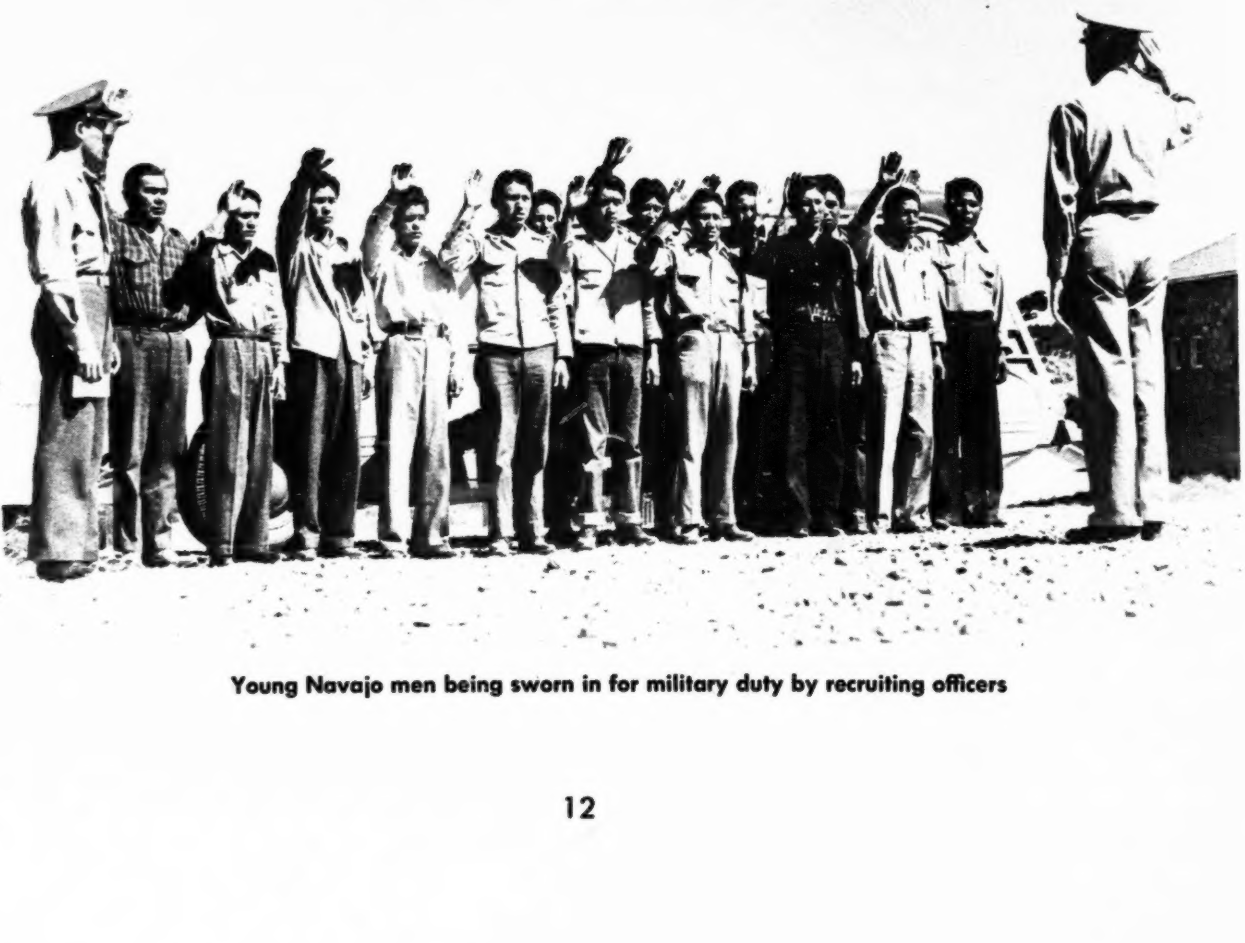
A Navajo rug

"From the Mexicans they learned to work with silver and became expert craftsmen."

A Navajo silversmith at work

Navajo silver handcraft

"In all, 3,400 young Navajo men were in military service before the war ended."



Young Navajo men being sworn in for military duty by recruiting officers

"An interesting sidelight is the use the military made of Navajo marines as 'code talkers'."

A young Navajo marine

"Eighteen thousand Navajo children each had but one life to live and youth is fleeting. Delay would condemn them to a lifetime of ignorance, illiteracy, and inadequacy in the modern world."

THE PROPOSED SOLUTION

As the year 1946 began, as has been stated earlier, there were at least 18,000 Navajo children of school age on the reservation who were not in school. Of these an estimated ten to twelve thousand were 12 years old or older. It is true that some of these children had attended school for varying lengths of time. A good many had attended for short periods during each of several different years but often these years were not consecutive. It had been rather standard practice with some Navajo parents to permit one or more of their children to attend school during a term while others were kept at home to herd the sheep. The next year the children might be "rotated" so that all would have some opportunity for schooling. But a high proportion of these out-of-school children had never attended school at all. They were illiterate and non-English speaking, but of even greater significance, they were almost completely unsophisticated with respect to the modern non-Navajo world.

With the war coming to a close and some relaxation of war-time restrictions beginning, the Bureau of Indian Affairs prepared to review its efforts to reduce the backlog of out-of-school Navajo children. School facilities on the reservation were at low ebb. The day schools and the seven reservation boarding schools were in a bad state of disrepair. Of the three reservation boarding schools which had offered high school work, only Ft. Wingate was still doing so at war's end.

Understandably, the Bureau's planning was geared to the construction of new school facilities on the reservation. The Meriam Report of 1928 had taken a very strong position against boarding schools, and particularly against the practice of sending children to off-reservation boarding schools far from their homes. Furthermore, the Navajo people had always been strongly opposed to allowing their children to be sent to off-reservation schools.

There were two developments, however, which were to change the course of events and the Bureau had not entirely foreseen either of them. The first was the position the Bureau of the Budget took with respect to new school construction on the Navajo Reservation. For many years the Bureau of Indian Affairs had operated several large coeducational boarding schools which were not on Indian reservations and most of which were in, or near, urban communities of considerable size. These schools all offered high school programs, although several of them had continued to enroll elementary children as well. The war had cut heavily into their enrollments. Many boys who would normally have been in high school were in the armed forces and, since employment opportunity was high during the war years, both boys and girls had taken jobs in large numbers.

A second and less transitory factor had been tending to reduce the enrollment of these schools over a period of a good many years. Each of the schools had been designed originally to serve the Indian children of its general region but not of any one tribe exclusively. Some of them enrolled children from a very wide area. But as the Indian communities from which these children came became more highly acculturated, more and more of the children entered public schools near their homes. The Bureau had encouraged this; indeed, it had begun to insist on it in those cases where it was feasible. So when the Bureau of Indian Affairs requested funds for construction of new schools on the Navajo Reservation, the Bureau of the Budget pointed out that a number of boarding schools were enrolled considerably below their capacity and part of their facilities were not being used. It was adamant in refusing to provide for new construction until these existing facilities were put to maximum use. The Bureau of Indian Affairs demurred, largely because it doubted that Navajo parents and their tribal leaders would acquiesce in sending even adolescent children to school so far from home.

The second surprise which the Bureau received, then, was to find that tribal leaders were prepared to accept this contingency if it was the only way to start getting their over-age children into school and to pave the way for a more nearly adequate long-range provision for the education of their children on or near the home reservation. It would be inaccurate to imply that they welcomed such a choice; they suffered it, but at least the choice was made. From that time on tribal leaders rendered valuable service in persuading their people of the necessity for accepting what at that time appeared to many to be a rather distressing expedient. Today it is heartening to know that their faith has been rewarded; that a substantial school building program on the reservation, much of it under public school auspices, is making it possible for most Navajo children to attend school nearer their homes.

The job at hand in 1946, however, was to provide an educational program for a group of young people whose educational needs were perhaps without parallel in all America. At least ten thousand of them were 12 years old, or older, and had never been to school or had attended very little. They were for the most part non-English speaking and functionally or entirely illiterate. Most serious of all, they were almost totally inexperienced in the major culture of the nation. They were not knowledgeable about a host of things which most American children know almost from babyhood. At the same time they were approaching maturity, physically and emotionally, as do all other children of their age. And they were intelligent — just as intelligent, with the same full range of innate capacity as other children. People generally, including some teachers, alas, insist upon confusing natural intelligence, or lack of it, with the product of experience. No child can know what he has never had a chance to learn, no matter how bright he may be.

These educationally deprived youth were approaching adulthood. In a few years they would be physically and emotionally ready for marriage, parenthood, and the establishment of homes and would be faced with the adult responsibility of supporting themselves and their offspring. But it was painfully obvious that they would not be educationally and vocationally prepared to do any of these things in the major culture and in off-reservation living unless a bold and imaginative new educational program was devised for them.

Fortunately, the educational leadership of the Bureau was not philosophically unprepared to meet this challenge. In 1928 the Meriam Report had said in part, "It is true in all education, but especially in the education of people situated as are the American Indians, that methods must be adapted to individual abilities, interest, and needs. A standard course of study, routine classroom methods, traditional types of schools, even if they were adequately supplied — and they are not — would not solve the problem. Indian tribes and individual Indians within the tribes, vary so much that a standard content and method of education, no matter how carefully they might be prepared, would be worse than futile."

This strongly worded report had let a great deal of fresh air and daylight into the whole matter of the education of Indian children, and in the years that followed its publication the Bureau had made good progress in implementing its recommendations.

No pretense is made that the plan which evolved and which will be described hereafter sprang full blown from the minds of Bureau educators. The Bureau learned from experience and to some extent by trial and error as everyone must. However, it was urgent that some kind of plan be put into action without delay. It was immediately apparent that the conventional program of 8 or 12 years of school was out of the question for these adolescents. Consequently, a 5-year course of study was agreed upon. Upon completion of such a course, a 12-year-old child would be 17; a 14-year-old would be 19. It was recognized that there was small chance of holding most of them in school until a later age. By that time they would be of an age to start making a living and many of them would be thinking of marriage. Whatever was to be accomplished would have to be done in a 5-year period of time.

Superintendents of two or three of the boarding schools were sounded out for their reactions to such an idea and they responded affirmatively. Undoubtedly there were mixed motivations for their response. They had a sense of loyalty to and responsibility for their schools and their enrollments had been shrinking. They saw in this program a way of saving their schools and extending their usefulness for some years to come. But it would be less than generous to suggest that this was the only consideration that interested them. Most of these administrators and their staffs had little familiarity with Navajo pupils or with Navajo life, but they caught a glimpse of the educational problem involved and were intrigued by the idea of having a hand in its solution.

By the time the final decision had been made to attempt such a venture, summer was well advanced and it was necessary to move rapidly. Sherman Institute at Riverside in southern California was selected as the school in which a pilot program would be inaugurated during the 1946-47 school year. It was frankly stated that the program would be of an experimental nature for there would be few if any guidelines of experience to go by.

In earlier years some Navajo had attended Sherman Institute in the regular graded program, so the school was not an entirely unknown quantity to the Navajo people, or at least to some of them. Sherman Institute stated that they could make room for 200 of the adolescent Navajos who had received little or no education. The Bureau had committed itself to an unprecedented effort and there was much to be done before school was to begin in September.

Of course, Bureau educators realized from the beginning that since the Special Navajo Program was of an emergency character, its nature would change as the educational level of children on the reservation changed and that eventually the need for it would cease to exist. This has happened and is continuing to happen. Our purpose in this publication is to tell of the program's origin, its philosophy, its development, and its results.

PRINCIPLES, POLICIES, AND PERSONNEL

As one reads the record of the Special Navajo Program — the correspondence and the field reports (much of it in longhand), the annual reports, and evaluative comments — one is aware of a kind of aura of a "brave new world" which surrounded it. The people working in the program believed in what they were doing and they were excited. Most of them had been teachers for many years. In their training they had been taught to subscribe to such principles as the "child-centered curriculum" and the "individualization of instruction." As teachers they had believed in these principles and had tried to carry them out, usually with a fair degree of success. But curricula and methods have a way of becoming static and encrusted with tradition. Sometimes sound, forward-looking ideas in education are honored more in theory than in practice. Just how does one really go about centering a curriculum around a child or a group of children, rather than squeezing or stretching a child to fit the "Procrustean bed" of a predetermined curriculum? The educators in the Special Navajo Program saw a chance, indeed a necessity, for putting theory into practice.

In the summer of 1946 the Bureau's Director of Education appointed a supervisor of Indian education to head the new program. Through long experience she had acquired deep insights into the learning problems of under-acculturated children both in this country and in the Phillipines. She was charged with the responsibility for developing a suitable program of education for this particular group of Navajo youth and given commensurate authority for carrying it out.

At the outset the director and the supervisor agreed upon several basic points:

First, as has been previously indicated, the program would encompass five years of instruction for each Navajo youth. There would be no compromising with this; no extensions because not as much had been accomplished as had been hoped for.

Second, the beginning pupils would all be 12 years of age or older, would be non-English speaking and illiterate, and without previous school experience.

Third, the program would aim at three things: (a) to help the Navajo youth develop those social skills, habits, understandings, and values which would permit him to live effectively in non-Navajo culture, (b) to help him acquire the basic skills of using numbers and of speaking, understanding, reading, and writing the English language which he would need in living and earning a livelihood in the non-Navajo world, and (c) to teach him a marketable vocational skill with which to make a living and support a family after graduation.

Fourth, instruction would be in both the Navajo and English languages. This was quite a crucial decision. The Bureau was well aware that the newer school of thought in the teaching of English as a second language favored the exclusion of the first language entirely, thereby forcing the learner to rely upon the new language completely. But the objectives of the new special program went far beyond the mere acquisition of English skills. Had the young learners been experienced and sophisticated in non-Navajo culture the newer method might have been preferable. As a matter of fact, however, the objectives of the program included the acquiring of a wide range of information, understandings, attitudes, and values in a limited period of time.

Furthermore, at their age and more advanced stage of maturation, they would be able to learn these things much more rapidly in their native tongue than their acquisition of a new language would permit. To limit them to English would result only in impeding their learning in these other important areas. As a final consideration, it was felt that these adolescents, in an environment so strange to them, would need the emotional support of their own language in the early stages of their education. It was decided, then, to employ the services of bilingual teacher-interpreters (later called instructional aids), young Navajo men and women who had been to school and who had a degree of proficiency in both languages. These teacher-interpreters would work under the direction of qualified teachers.

It was determined that a workshop would be held during the period of August 26 to September 6, 1946 to orient the teachers and teacher-interpreters to the proposed program and to develop a plan of work to be followed when the young Navajos reached Sherman Institute. Then began an intensive search for both teachers and teacher-interpreters who were believed to possess the requisite experience, skill, adaptability, and imagination for the new and different program. It was felt that it was of great importance to select teachers who had had prior experience in working with Navajo pupils and who were conversant with Navajo life.

At the appointed time, 12 persons gathered under the leadership of the supervisor who had been chosen to direct the program. In the following 2-week period this group enunciated a set of principles that would guide the new program.

1. **Instruction would be bilingual for the reasons stated earlier.**
2. **Pupils would be grouped in various ways to expedite their learning:** (a) not more than 20 or 25 to a teacher; (b) the teacher would subdivide her group into three, four, or five smaller groups for instructional purposes. (These smaller groups would be kept flexible so that a pupil might be in one group for reading, another for arithmetic, and still a third group for shop); (c) pupils would be grouped by age insofar as possible, i.e., 12, 13, and 14-year-olds, 15, 16, and 17-year-olds, etc. At other times the entire group would participate in the same activity at the same time.

3. **All instruction should be through firsthand experiences whenever possible.** This would be consistent with the method commonly used with primary pupils, although care would have to be taken that the activities were suitable to the age and interest level of the pupils. This was an extremely important principle in the new program. The great lack from which these Navajo youngsters suffered was that of experience. Here again was a case of putting an educational axiom, "learning by doing" into total practice. Studying "about" something or being told "about" something would not be good enough. Wherever and whenever possible the student was to do it.

4. **Not one phase of the pupil's development but his total development was to receive attention simultaneously.** This involved recognition of the educational principle that learning is naturally an integrated process. People do not normally live compartmentalized lives and when we compartmentalize instruction we do so arbitrarily for the sake of convenience and often come out with an artificial and incomplete product. These youngsters needed to learn many things and to learn them as quickly as possible. They needed skills, habits,

information, understanding, and concepts useful in their new world. To accomplish this, every learning experience which the school could supply — in the classroom, the shop, the home economics laboratory, the dormitory, the playground, the clinic, and the wider community — needed to be brought to bear.

5. **The Navajo pupil needed help in seeing his own individual growth and progress.** He needed to participate in setting his own goals and in learning to compete against his own record of accomplishment, not someone else's. To this end as progress charts, standardized achievement tests, etc. were used, the pupil would be taken into confidence and given a chance to participate in the evaluation of how well he was progressing.

In addition, the group of 12 developed 7 general objectives for the program:

1. Knowledge and skill in the use of the tool subjects of the English language and of numbers.

2. Learning to live and work harmoniously with others.

3. Knowledge and habits for healthful living.

4. Determining the pupil's vocational interests and aptitudes and beginning the development of basic vocational skills within his field of interest.

5. Developing the pupil's knowledge of elementary science to enable him to live more efficiently.

6. Teaching the pupil to think analytically, to form conclusions, and to test conclusions.

7. Teaching the pupil to use his recreational and leisure time profitably.

Finally, the work group proposed 61 specific learning goals, a basic vocabulary of 500 English words, and some suggested methods and activities for accomplishing the goals.

The reader who is interested in doing so will find the original 61 specific goals in the appendix. He may be surprised by their simplicity and practicality, and by the extreme specificity of some of them.

The work group's statements with regard to pupil guidance were of extraordinary importance and set the tone for the program that was to follow:

> "Our aim is the total development of each child. We are concerned with personality development and social adjustment as well as the teaching of the tool subjects. We wish to develop wholesome attitudes toward work, toward his relationship with other people, toward his responsibilities as a member of the school and the community. We hope to develop the habits and skills that will

> enable him to be efficient. To accomplish these aims it is necessary for each teacher to know and understand every individual child in her group and to offer guidance necessary to aid that child in attaining maximum total growth and adjustment."

The group agreed that the following principles should be the basis for child guidance:

1. Have a sympathetic understanding of the child. Know his background and his problems. Never consider a child's behavior a personal affront to the teacher.
2. Help the child set standards so that he knows what is expected of him.
3. Give him a feeling of belongingness and security.
4. Treat the child with respect. Refrain from humiliating him. Refrain from nagging or scolding.
5. Be kind but firm and businesslike.
6. Give genuine praise when it is merited.
7. Maintain an atmosphere of calmness.

In case of behavior problems arising in the classroom, as they were sure to do from time to time, the teacher would:

1. Determine the cause or causes underlying the undesirable behavior.
2. Help the child to analyze his behavior, draw conclusions, and set standards for improved behavior.
3. Follow through by helping the child evaluate his own behavior from time to time.

The philosophical and technical foundation stones for the Special Navajo Program had been laid. Although the program was to grow enormously in future years and undergo modifications in many ways, the basic credo established in 1946 was never departed from to any great degree.

THE RESPONSE AND THE JOURNEY

In the meantime, of course, the machinery had been set in motion on the reservation to recruit the first pupils for the Special Navajo Program. There was no thought of exerting undue pressure on parents to send their children to the school far to the west, but the task of merely disseminating information about this new educational opportunity was a formidable one. Few Navajos could read English and only a few more could read notices or bulletins in the written Navajo language which had been devised some years before. Communication in the Navajo language by radio was not an important factor then as it is tody. Publicity about the new program, as a result, had to be spread largely by word of mouth or the "moccasin telegraph," as the saying went. While word spread with surprising rapidity by this method, considering the difficulties involved, the result was often a rather badly garbled transmission of the information being circulated.

The Bureau, of course, had its own network of day schools whose teachers were charged with much of the responsibility for conveying essential information to Navajo parents about the new program. In addition to the schools and Government workers, the Navajo have long depended upon two other sources for information, advice, and help of various kinds — the traders and the missionaries. These latter persons were enlisted in the cause and rendered valuable service. Of course, the tribal government, as represented by the Navajo Tribal Council played a leading role. They had been instrumental in bringing the program about in the first place, as has been described earlier, and many exercised great persuasion with their fellow tribesmen to embrace this new opportunity for their children.

Nevertheless, no one could predict with any degree of certainty what the response of Navajo parents and youth would be. The American school has historically been a peculiarly homespun institution, embedded in and intertwined with local community life. Few non-Indian parents,in the rural west particularly, would be willing to send their adolescent children far away to boarding school except in response to the demands of urgent and unusual situations. And the Navajo love and value their children as truly as any parents do and would prefer to have them close by them during their formative years. What then, would their response prove to be?

The quota for Sherman Institute had been set at 200 pupils. The Navajo had been advised that eligible pupils would be accepted on a "first come, first served" basis. As it developed, the response of Navajo parents and their adolescent children proved to be more than adequate. They appeared at the reservation schools nearest to them on the appointed days. No elaborate screening process was provided. An attempt was made to be sure that applicants were at least 14 years of age, on the theory that youngsters who had reached that age without attending school represented the most crucial cases. The children were identified by their names and their parents were required to give signed permission for their children to go away to school and for emergency surgery while at school. Most of the parents could not sign their names and so made their mark instead.

The matter of transporting and caring for the pupils now became a problem in logistics. Those who reported to the smaller reservation schools were transported by bus, along with their limited personal belongings, to one of two larger reservation boarding schools: either Fort Wingate near Gallup, New Mexico, or Tuba City, at the western end of the reservation not far from Flagstaff, Arizona. Here the pupils were cared for while the entire group assembled. This meant furnishing places for them to sleep, providing them with meals, beginning the process of personal grooming which would receive so much attention in the years to come, and doing what was possible to prepare their clothing for the journey.

A contract had been made with the Santa Fe Railroad to transport the pupils to Riverside, California. The railroad provided special cars which were to be attached to a regularly scheduled train. Both Gallup and Flagstaff are on the main line of the Santa Fe and, having been taken from the boarding schools to the railroad stations in plenty of time beforehand, the two groups of youngsters were picked up by the same train as it moved westward. Of course, adequate chaperonage for the trip by teachers and teacher-interpreters was provided. In fact, the chief supervisor of the new program was on the train herself in active command. One of the classic documents of the Special Navajo Program is the handwritten letter which she penned to the Director of Education in Washington while, surrounded by young Navajos, the train bore her westward.

It is hoped that some of the human drama of this historic trip can be caught by the reader. It is common practice these days for primary teachers across America to take their young charges on short train rides, so that they may have an experience which in our automobile-dominated society they might otherwise miss. This is exciting for most children, for there is something undeniably romantic about a railroad train. Imagine, then, the excitement which this journey must have held for the young Navajos.

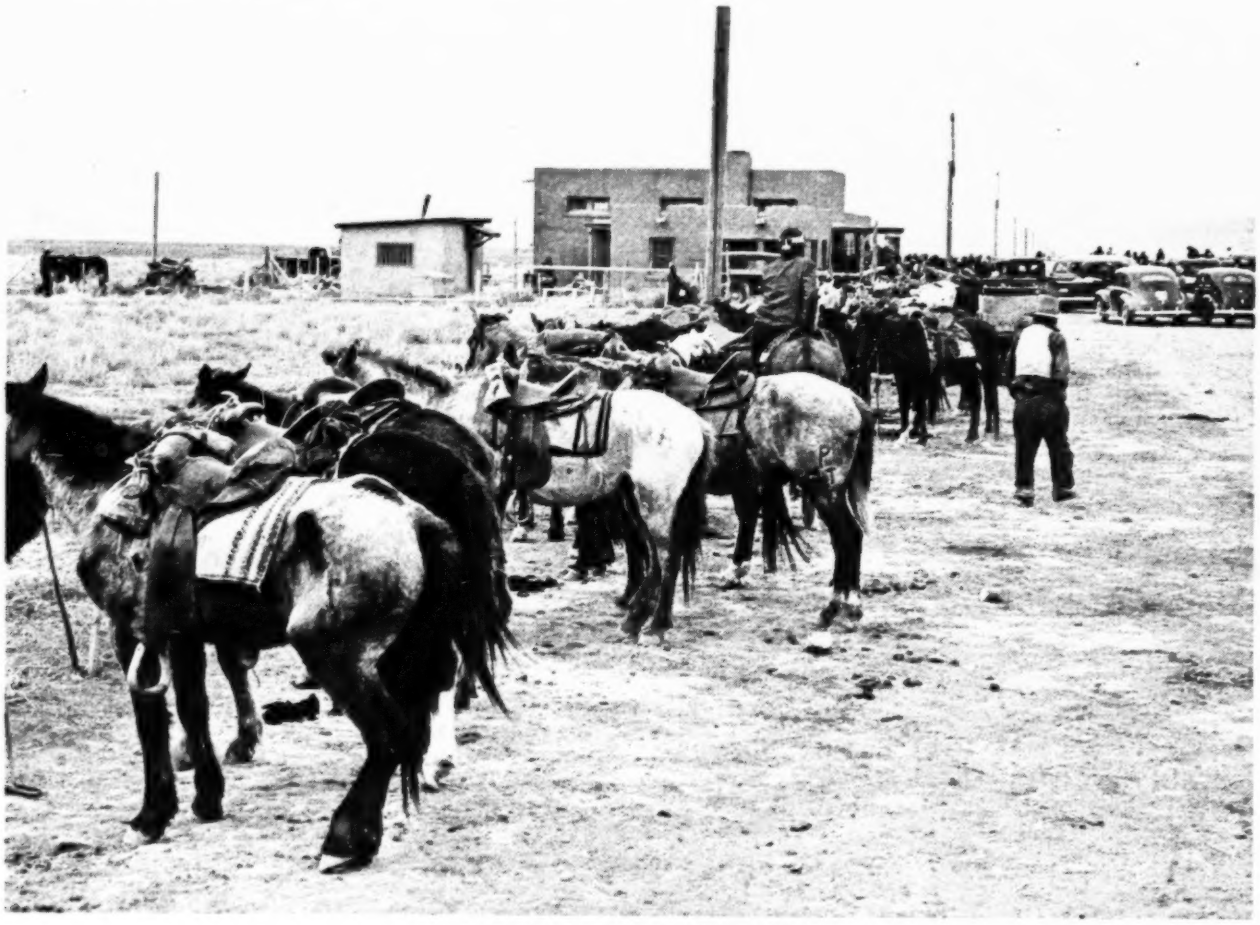
Most of them had never traveled from the reservation, or at least not farther than one of the border towns on a rare trip by team and wagon or even more rarely by pick-up truck. Few of them had ever seen a railroad train, much less ridden on one. It is reported that within 15 minutes after boarding the train's entire supply of drinking water was exhausted. The Fort Wingate and Tuba City boarding schools had packed sack lunches for the trip and adolescent appetites made short work of these.

Due to the cumulative effect of wartime depletion of rolling stock, the railroad had not been able to supply air-conditioned coaches, and windows had to be opened for ventilation. This posed new problems, of course, as youthful heads were thrust out to take in the wonders that were rushing by. It is a matter of record that one young lady inadvertently dropped her purse, containing her entire wealth of $2, out a window. This was tragic but the supervisor commented that money and purse could be replaced and she was only thankful that the young owner did not follow the purse!

And yet the prevailing comment of the trainmen, and one lone wayfarer who somehow boarded one of the cars to ride between stations, was on the excellent behavior of the Navajo children. This any person familiar with Indian children in such a situation can readily believe.

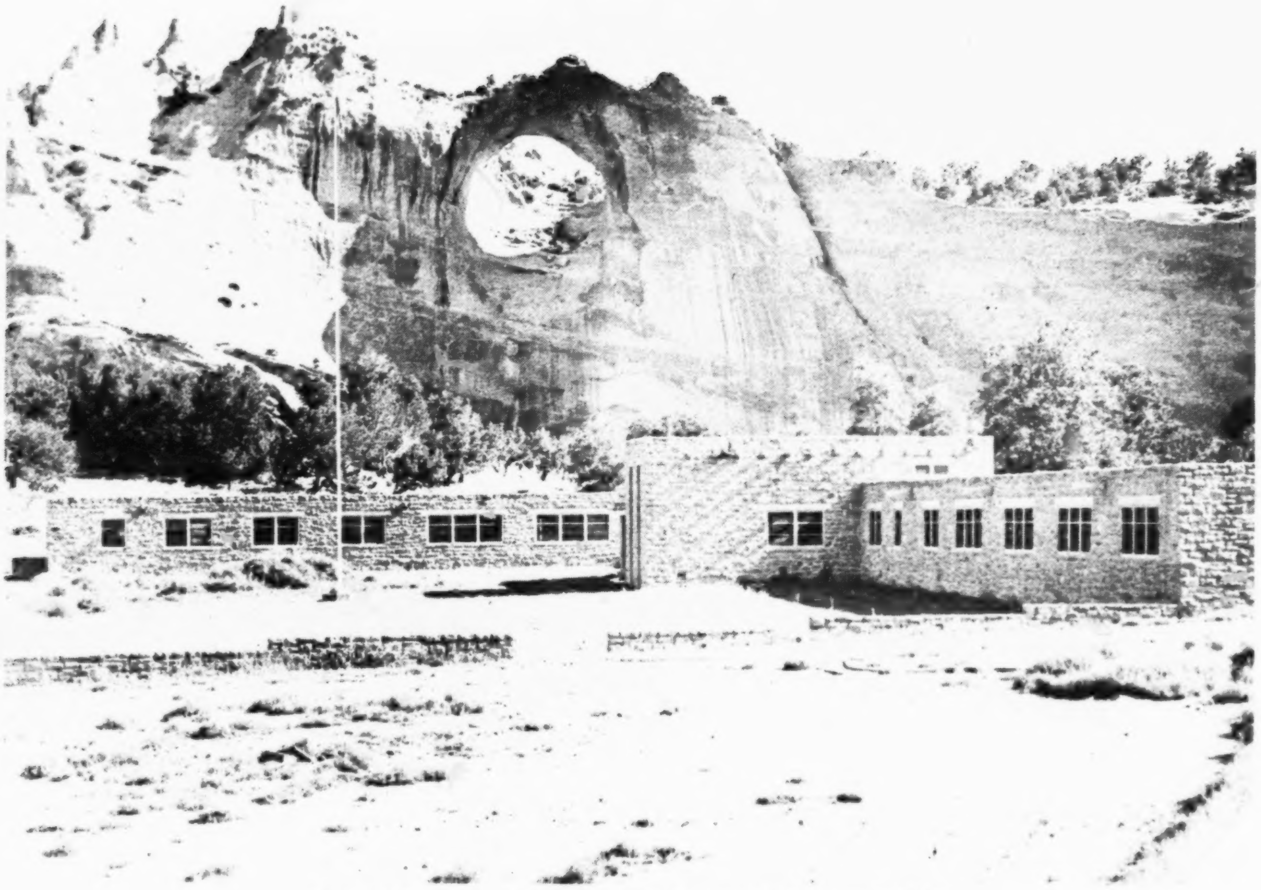
This journey was indeed a modern Odyssey. And one cannot help wondering how many mothers' and fathers' hearts were left aching a little back on the reservation in spite of their desire to see their children prosper.

"In addition to the schools and Government workers, the Navajo have long depended upon — other sources for information, advice, and help of various kinds — (for example) the traders . . ."



Exterior view of a trading post

Interior view of a trading post



View of the Navajo Agency, Window Rock, Arizona (1937)

View of the Navajo Council House (1945)

"Few of them had ever seen a railroad train, much less ridden on one."

"And one cannot help wondering how many mothers' and fathers' hearts back on the reservation were left aching a little in spite of their desire to see their children prosper."

THE FIRST YEAR AT SHERMAN INSTITUTE

The first contingent of 208 Navajo pupils arrived at Sherman Institute in September. They were followed in October by another lot of 127 who had been disappointed by not being included in the first group and for whom Sherman Institute had found extra room. It had been the intention and the expectation of the persons planning the program that all of these youngsters would be entirely non-English speaking and illiterate but such did not prove to be the case. Since the screening of applicants on the reservation had been quite cursory, a good many pupils with some prior school experience had found their way into the program. After formal and informal testing, 45 of these were adjudged to be far enough advanced educationally, according to their age, to join the regular graded program at Sherman Institute. The remaining 290 comprised the Special Navajo Program and of these 35 percent were completely unschooled, 45 percent ranged from grades 1 to 4 so far as academic achievement was concerned, and 10 percent were at fifth or sixth-grade level. This latter group understood English and could use it in writing and conversation, but their thinking was for the most part in Navajo. They made many errors in the use of English and reverted to the use of Navajo a great deal, especially outside the classroom. This range of academic achievement made it necessary to modify the original planning as will be described in more detail later on.

It may have been a bit naive of the Bureau officials planning the program not to foresee that something of the sort might happen. Persons who have had a taste of education are frequently the ones who have the greatest desire for more. These youths were not in school currently and they and their parents were quick to seize the opportunity for additional education. And it must be made clear that while the group did not have quite the homogeneity that had been anticipated, even the most advanced pupils were unsophisticated and underacculturated adolescents who were seriously retarded educationally in relation to their age.

During the coming school year, the ideas and planning which had gone before would be put to the test. However, before the details of that experimental year are recounted, it is important to know something more about the pupils themselves and the background from which they came. Otherwise, the magnitude of the educational task facing the pupils and their teachers cannot be fully grasped. In providing this additional background there is no intention to disparage Navajo culture for many aspects of which admiration has already been expressed. But the job with which the Special Navajo Program was faced was to ready these youngsters for modern living, oftentimes in an urban setting, and the differences involved were acute. It may not be superfluous to comment that many thousands of non-Navajo Americans today who live comfortable urban lives came from rural childhood backgrounds where life was fairly rugged and sparse.

It may be helpful to the reader's understanding to describe a Navajo dwelling, called a hogan. Some modern improvements in construction are beginning to appear here and there in Navajo housing today but in 1946 a typical hogan might have presented the following picture. It is constructed with walls of logs, often arranged in hexagonal shape. The log walls are chinked and perhaps banked with earth and over a roof of poles and branches a covering of earth is laid. The dwelling has one means of ingress and egress, a doorway, invariably facing toward the east to catch the first light and warmth of the rising sun, and to avoid the often dust-laden southwest wind. Usually the doorway has no door although a blanket or rug is commonly used as a door covering. There are no windows. In the very center of the hogan is an open fire for warmth and for cooking. In the roof is a smokehole through which the smoke is hopefully expected to escape; much of it does, but a good deal stays inside. Across one side of the hogan a rope is stretched about head high and over this may be draped blankets, rugs, sheepskins, and some extra articles of clothing. There are no chairs, tables, or beds. Family members sit on sheepskins spread on the earthen floor and sleep on the same, arranged like spokes in a wheel with their feet toward the fire. There are no cupboards, closets, or chests of drawers for storage — and there is no privacy.

Cooking utensils are at a minimum: a frying pan, a coffee pot, and perhaps a kettle or large can, with a wire grill to be set over the open fire for the utensils to rest on. There are no sanitary facilities in the hogan, or running water, and no electric current; hence, no electrical appliances. Family members usually serve themselves from the common cooking utensil without benefit of plates or silverware.

The diet runs heavily to mutton and "fried bread' made from a dough fried in deep fat. In addition there may be beans and some other staple foods, sometimes supplemented by squash, corn, or melons in season if there is a garden. As a result the diet is dangerously lacking in protective foods. And always there is coffee.

Securing a supply of water for drinking and cooking purposes is an ever present problem. Much of a man's time must be spent in hauling this in barrels from distant wells or water holes. Not much of this precious commodity can be lavished on frequent bathing or hairwashing. Finding a supply of wood for fuel is also a time-consuming process.

One other comparison which may be useful concerns differences between the value patterns of Navajo and major culture. Only one or two examples will be offered. In the dominant culture of our Nation, the spirit of competition with one's peers is considered commendable, so long as it does not go to ruthless extremes. Striving to "get ahead in the world," to rise above the crowd by dint of ability, energy, and ambition is held to be a high virtue. The opposite had always been true in Navajo culture. To try to outshine one's peers, to attract special attention to oneself as an individual was considered to be in very bad taste. The major emphasis was on serving the welfare of the group, particularly the family and the clan. Similarly, the Navajo and the Anglo concepts of a property were quite at variance. People of western European extraction have for centuries had the strongest urges toward private ownership of property. To own a parcel of land, a small business, a nice home, or investment securities which they could call their very own has represented to them security, independence, and pride of achievement. But the Navajo, like other American Indians, had little concept of or concern for the private ownership of property. Land was important only for its use and this could be shared amicably among tribal members. The security of the group came first and those who had food or other worldly goods shared with those who did not and who were in need. Wood, water, grass, and game belonged to the tribe in common and could be drawn from by all as they needed it.

There are many Anglo-Americans who would be loathe to argue the philosophical point that the Anglo values are superior to those of the Navajo. But as a practical matter, many of these young Navajos were going to have to live and work in the dominant culture. The great majority of Americans were not likely to change their value pattern to conform to that of the Navajo. And so it seemed clear that these young people must have help in bridging this gap between two worlds.

Considering the cultural and experiential gulf which these young people faced when they arrived at Sherman Institute, and the fact that they were blocked by a language barrier, it is a wonder that they were not afflicted with prolonged and bitter homesickness and did not react with a rash of antisocial behavior. The fact that neither thing happened to any acute degree is a tribute both to the fortitude of the pupils themselves and to the sensitivity and perception with which teachers, teacher-interpreters, and school officials dealt with the situation.

The job was to integrate the youngsters into a new milieu without bringing about personal disintegration; to avoid disruptive and damaging cleavages between the familiar and the new and strange. In order to achieve this, the workers in the Special Navajo Program adopted certain policies which were faithfully adhered to, then and from that time forward. For one thing, the pupil was accepted exactly as he was at the time; he was not expected to be something that he was not and could not be except as time and training had their effect. He was not made to feel inferior or apologetic for what he did not know. Second, everything was explained to him, carefully and completely: why things were as they were, the reason for doing things a certain way, the reason why certain things could not be done. Third, the native culture was not demeaned but was built onto. Use of the native tongue among the pupils was not discouraged, as it had sometimes been in an earlier era of Indian education. Mutton and fried bread, the familiar foods, were served periodically and even coffee was provided, from time to time. New foods were introduced as interesting innovations. The naturally sturdy and independent Navajo character stood the pupils in good stead as did their inherent Navajo curiosity and practicality. Of course the bilingual teacher-interpreters were a tower of strength, providing the adolescents with the comfort of the familiar tongue and explaining in great detail all that was strange and potentially bewildering.

As it turned out, probably because of the "crash" nature of the program and the short period of time available for preparation, the school was not entirely ready to receive the pupils when they arrived. During the first month at least, classes were held amidst the clamor of hammers and saws as their building was prepared. But, even this seeming handicap was exploited for its experiential value and the opportunity it afforded to learn new words and to develop new understandings. The following organizational pattern for the school had been agreed upon. The Special Navajo Program would, of course, be under the general administration of the superintendent and principal of the school. The special program, however, would have a "leader" (a title to be used throughout the program thereafter) who would head up the program at the school level and who was of department head status. Under the leader would be teachers and the teacher-interpreters, and in addition there would be a vocational teacher and a home economics teacher. The leader's role would be that of co-ordinator of the entire program, making sure that teachers and teacher-interpreters worked together with optimum efficiency, and that the vocational and home economics teachers performed their proper roles in a coordinated fashion. In addition, she would carry a heavy load of in-service training since she was responsible for the orientation of teachers new to the program. Finally, she would serve as liaison between the program and the administration of the school and would have considerable administrative responsibility within the program itself.

There was not a full complement of teachers and teacher-interpreters as the year began and these had to be recruited and oriented as rapidly as possible. In the interim some of the teacher-interpreters had to assume complete responsibility for classes although they were not qualified teachers. Also, facilities for the general shop and the home economics laboratories were not completed until the year was well advanced. In spite of these handicaps, the program was pushed forward.

In the correspondence between the Director of Education and the school superintendents in the early days of the program one or two of the latter made the point that while they were eager to have the new program they would expect it to be "an integrated part of the total school program" and they would not favor operating "a school within a school." While this certainly sounded reasonable enough, there was a touch of naivete about it as one looks back on it. It was not possible to integrate the program with the total school to the extent that the superintendents had in mind. For one thing, time was of the essence in the Special Navajo Program and every possible learning activity had to be packed into each day. The relatively inefficient but time-honored "institutional detail," whereby pupils devoted one-fourth to one-half of the school day to doing much of the routine work of the school and learned little if anything after the first few days spent at each task, was modified in the case of the Special Navajo Program to concentrated work periods before or after school so that their school day could be protected. This stirred up some dissension, but interestingly enough has led since to a similar reform throughout all Bureau boarding schools. Navajo pupils who were promising athletes were coveted for participation on the regular school teams, but their participation was limited to two half-days per year except for planned intramural sports. Such policies were considered rather high-handed by some regular program employees who were not fully aware of the exigencies of the special program.

The young Navajo did live in the same dormitories as the regular program pupils, few of whom were Navajo and nearly all of whom were English-speaking. It was reasoned that this association with more sophisticated pupils would facilitate the acculturative process and particularly the acquisition of English. It is believed that this proved to be true but not without some tensions developing here and there between the two groups. Usually this occurred when the regular program pupils were not taken into confidence sufficiently regarding the unusual needs of the Navajo pupils. When their help was solicited they usually responded very well. Eventually many friendships were formed between the Navajo pupils and those of other tribal groups. No special guidance staff was provided in the dormitories for the Special Navajo Program pupils. This necessitated close liaison between the leader and the teachers in the special program and the regular guidance staff, for it was recognized that dormitory living constituted an important opportunity for learning and guidance personnel needed to be brought closely into the total planning and made fully aware of the goals of the program.

The range of academic achievement among the special program pupils described earlier, made it necessary to modify the original planning. Those who had the greatest number of school experiences were grouped in classes larger than 25 (the standard set for beginners) and they had an interpreter only part time or no interpreter at all. The classes ranged in numbers from 37 in the most advanced groups to 30 in the less advanced groups. However, the size of the classes for beginners was kept at 25, and they either had an interpreter or a Navajo-speaking teacher to give the instruction in Navajo. Thus, the original planning could be carried out fairly closely for the 35 percent of the pupils who were without prior school experience, but the 61 goals had to be modified considerably for the other groups.

In an ensuing chapter covering the next several years of the Special Navajo Program, after it had been enlarged to include several other schools, a much more comprehensive description of the organizational pattern of the program and its instructional content is given. However, one additional phase of the program needs to be discussed here. It will be remembered that the first year of the Special Navajo Program at Sherman Institute had been labeled frankly as experimental. Therefore, from the first, some method of evaluation was considered to be of paramount importance.

The program had been launched with the conviction that, because of their greater maturity, the adolescent beginners could make greater progress in a year's time than could 6-year-olds. It had been tentatively suggested that they could make three years' normal progress in one. It had even been suggested at the time of the first workshop that the overall goal was to teach these pupils as much in the five years as pupils in the regular program learn in twelve. This latter forecast proved to be somewhat too exuberant, as later experience showed, but the prediction about the learning capacity of over-age beginners proved to be not too far off the mark.

During the first year the learning goals fell into two broad categories, since purely vocational skills would not become a factor until later on. These were: social skills, habits, customs, understandings, and attitudes; and academic skills in the tool subjects of the English language and numbers. Workers in the Special Navajo Program always considered the first set of goals fully as important as the second, if not actually more so. Unfortunately, however, no objective instruments had been developed for measuring learnings of this kind and it was necessary to rely on careful observation and recording, making use of such devices as anecdotal records and progress charts. In addition, this kind of evaluation was as broadly based as possible, involving the judgment of all persons who had had an opportunity to observe the progress of the children, observers outside the program as well as in. At the end of the year it was the considered judgment of the special program workers that the young Navajos had made astonishing progress in the social goals — easily three times that which they might have been expected to make had they been 6-year-old beginners in the regular program.

In the matter of progress toward the academic goals, the evaluation could be considerably more precise since standardized instruments were available for measuring this kind of growth. The California Progressive Achievement Test was selected for this purpose. This test was administered at the beginning of the year to those pupils who had sufficient school experience to enable them to take it. In the case of the beginners who had never been to school, this was not possible, of course. At the end of the school year a second form of the test was administered. Test results were obtained at this time for 86 girls and 189 boys. Some could not take the test because they were hospitalized.

The following results were obtained for the entire group:

	Greatest Progress	Median Progress
Girls	3 years 9 months	1 year 4 months
Boys	3 years 9 months	1 year 6 months

However, for the pupils who were rank beginners at the beginning of the year the results were different:

Greatest Progress	Least Progress	Median Progress
2 years 8 months	2 years 0 months	2 years 5 months

For the group that was most advanced academically at the beginning of the year, the following growth was noted:

Greatest Progress	Least Progress	Median Progress
2 years 4 months	3 months	1 year 3 months

None of the pupils had attended school for a full year of 180 days. The group arriving in September had been in school 169 days and those who arrived in October only 144. Besides, a good many of the pupils had had their school year interrupted by prolonged periods of hospitalization.

The test results, however, disclosed a fact about the academic learning of these pupils that the staff needed to know and to which they had to adjust. We quote from the first year's report of the Supervisor of Indian Education in charge of the program:

> "The progress made by the group of beginners indicates that the staff was not far off when they estimated that three years' work could be accomplished the first year with rank beginners. Considering that these pupils mastered sufficient English to take a test in English, and then to achieve from two to two years and eight months' progress on that test shows that academically they achieved far more than the English-speaking child who might have made the same score. Add to the academic achievement, as shown on the test, the pupil's social achievement and personality development, could they have been measured objectively, and his acquisition of English, and the results reflect more than three years' growth."

However,

> "The same accelerated progress cannot be expected to continue year after year. Somewhere along the line the difficulty or level of the subject matter approaches the pupil's level of maturity and he slows down to nearer normal progress. An average beginner can assimilate academic facts at a more accelerated rate, without overstimulating him, or overemphasizing the academic phase of his program in relation to his total development. It is believed that as the pupil's maturity level and the level of the subject matter approach each other, he will slow down to normal progress. Spectacular academic progress at that point could be achieved only through overstimulation or overemphasis of the academic facts to the detriment of total development. It is believed that the more advanced of this group had reached a point where maturity and instruction were approaching the same level. Thus, their median progress was 1 year 3 months as compared with the beginners' group which achieved median progress of 2 years, 5 months."

The staff found also that apparently they had somewhat overshot the mark in estimating that beginners could learn and use 500 English words in the first year. Through checking by interpreters it was found that beginners, on the average, used about 330 of the 500 words on the list. And, of course, in addition each child undoubtedly recognized many words which he had not yet begun to use in speaking or writing.

One fact at year's end shone like a beacon: only 5 of the original 290 had dropped by the wayside and only one or two of these were desertions. Such a low rate of attrition was practically unheard of in Bureau boarding schools. It was accounted for by the facts that the pupils were a highly motivated group and they had received unremitting attention to their entire need.

The staff attempted to establish one idea especially as a point of honor with the Navajo pupils. If their burdens seemed to become more than they could bear, or if unusual difficulties arose, they were expected to come and tell their teachers, or the leader, that they felt they must return home rather than just running away. There were occasions when the pupil's return home was approved if some crisis had arisen there, although such absences were usually temporary. More often the difficulty could be resolved as a result of a good heart-to-heart talk, but usually it took more tangible action than just general reassurances.

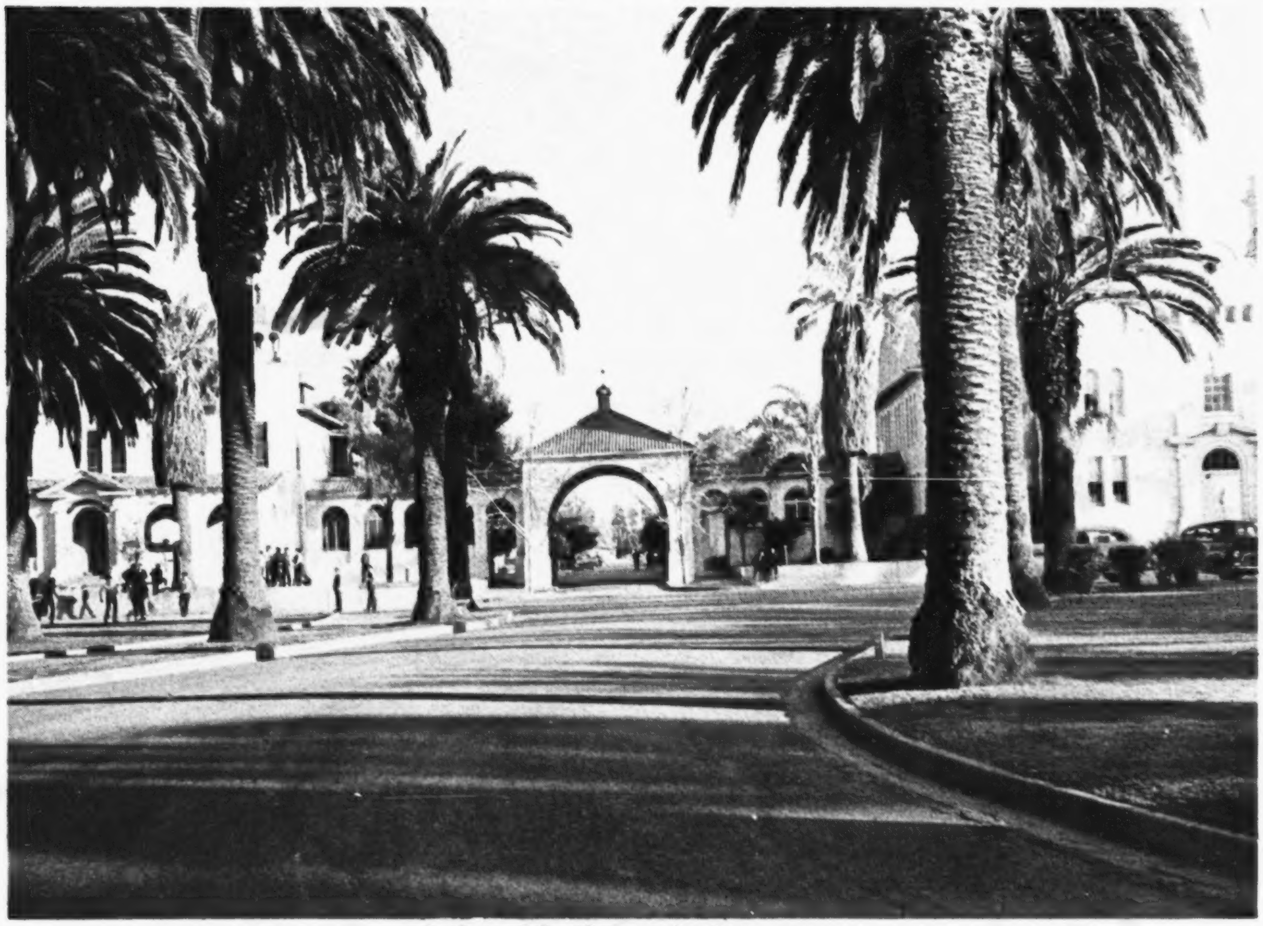
For example, one morning a boy appeared before the leader and said that he would have to return home. He was not over 12 or 13 years old and small for his age at that. The leader knew that the boy had attended school for several brief periods on the reservation but that it had been hard to keep him in school. As they talked she probed for the real reason behind his obvious anxiety to go home. At last, with great reluctance, he announced, "I'm worried about my women." He was so young and small but so deadly serious with his statement that the leader could scarcely keep a straight face. It developed, however, that "his women" were his grandmother and his younger sister who were living alone. With winter coming on he was not sure that they were provided with wood and water, a task that he had performed for some years. Immediately the leader called the agency, hundreds of miles away, and talked to the superintendent. He said that he knew the family and where they lived, and while he did not know of their present circumstances, he would find out and call back the next day at a certain hour. When he called as he had promised, he talked to the boy himself. He told him that he had visited the grandmother, that she and his little sister were well, that they were supplied with wood and water, and that he had made arrangements with a neighbor to see that they continued to be so. The boy was quite satisfied and remained in school.

One other illustration of the tenacious efforts of the staff to hold pupils in school deserves to be told. We shall call this boy John since that was, in fact, his name. John got into very serious trouble with the law and the judge, while willing to suspend a prison sentence, insisted that the boy be got out of the State without delay. John could have been sent back to the reservation, of course, but that would have been the end of his education and everyone knew it. Instead, arrangements were made for him to enroll in the Special Navajo Program in another school in a different State. As a condition to his reassignment, one of the supervisors voluntarily took on the job of being a sort of unofficial probation officer.

Over a period of more than two years she and John corresponded regularly, with John making periodic reports of his progress in school. That file of correspondence is still preserved and is a fascinating document. Among other things it reveals a steady improvement in the boy's use of written English and a mounting interest on his part in preparing for and securing a job. Eventually John was graduated from the second school without any more brushes with the law and took a job in a nearby city in the trade for which he had trained.

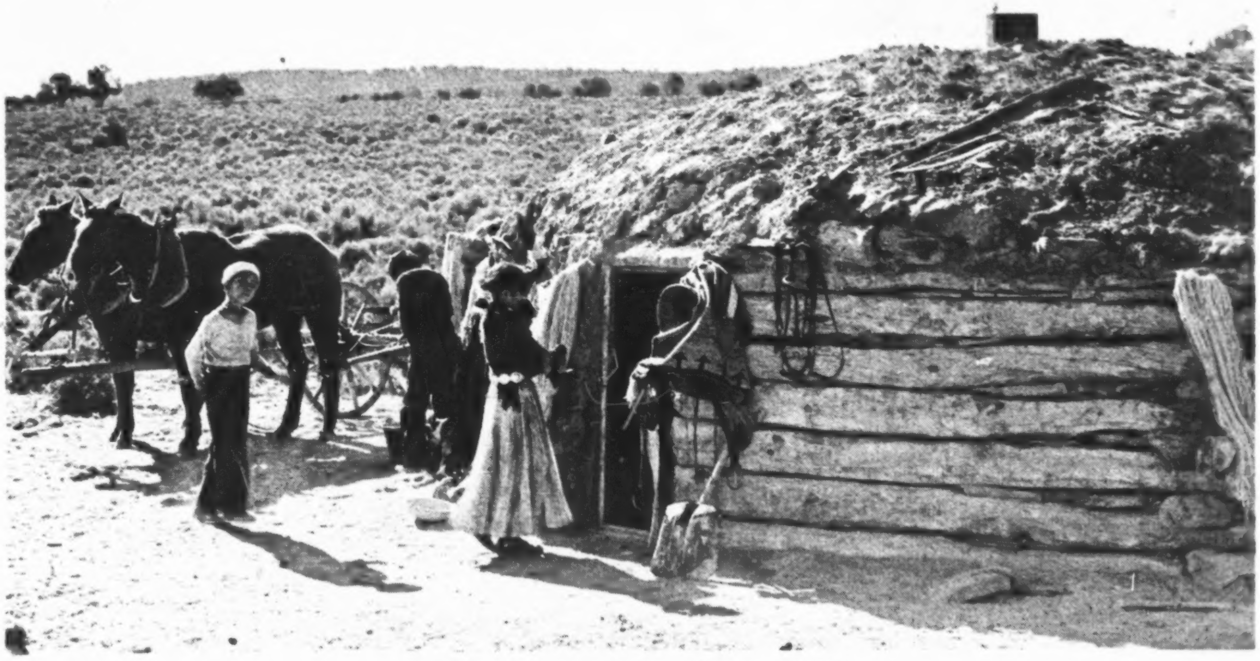
By such painstaking efforts as these were the educational lives of many pupils salvaged.

"Sherman Institute at Riverside in southern California was selected as the school in which a pilot program would be inaugurated . . ."



A view of the Sherman Institute campus

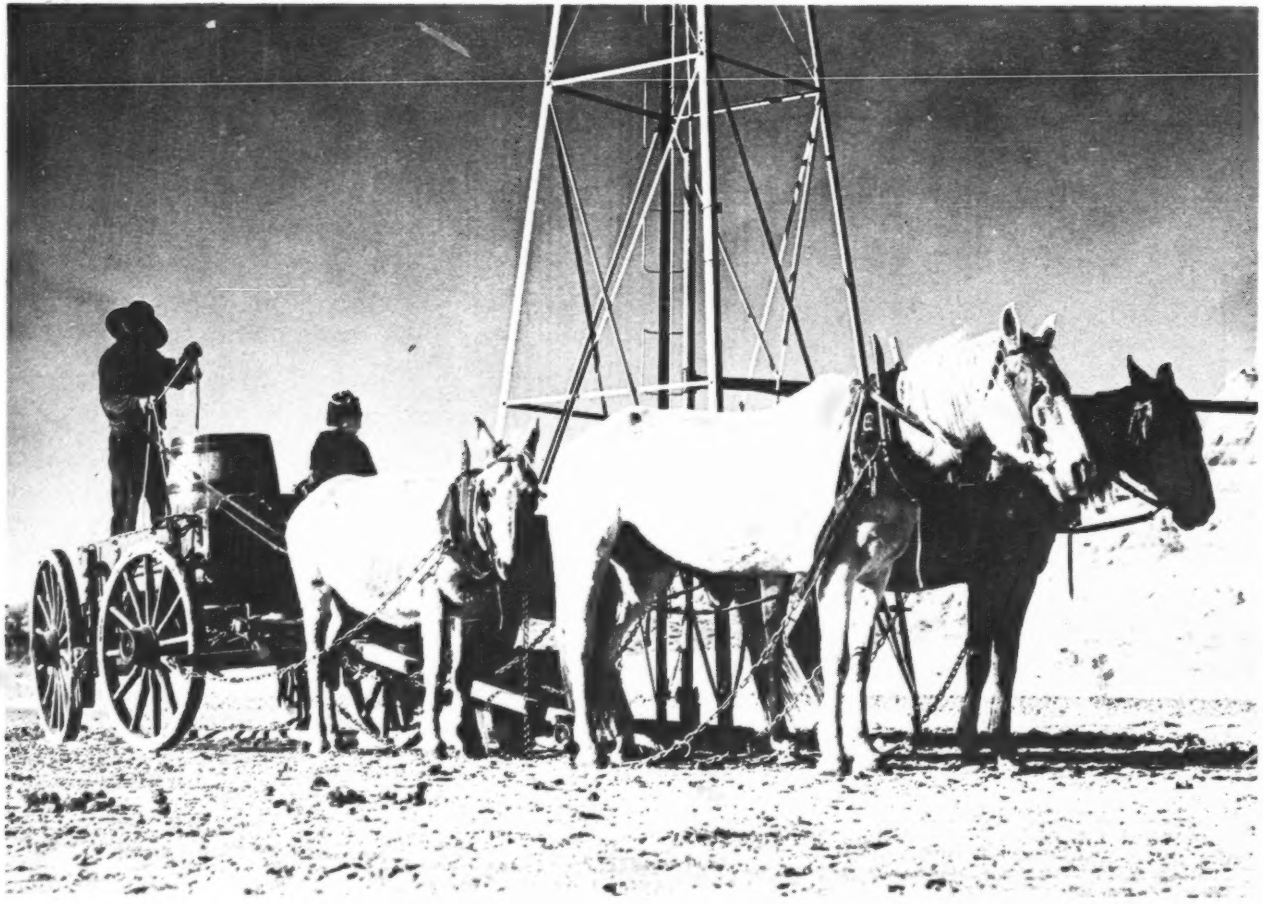
"It may be helpful to the reader's understanding to describe a Navajo dwelling called a hogan."



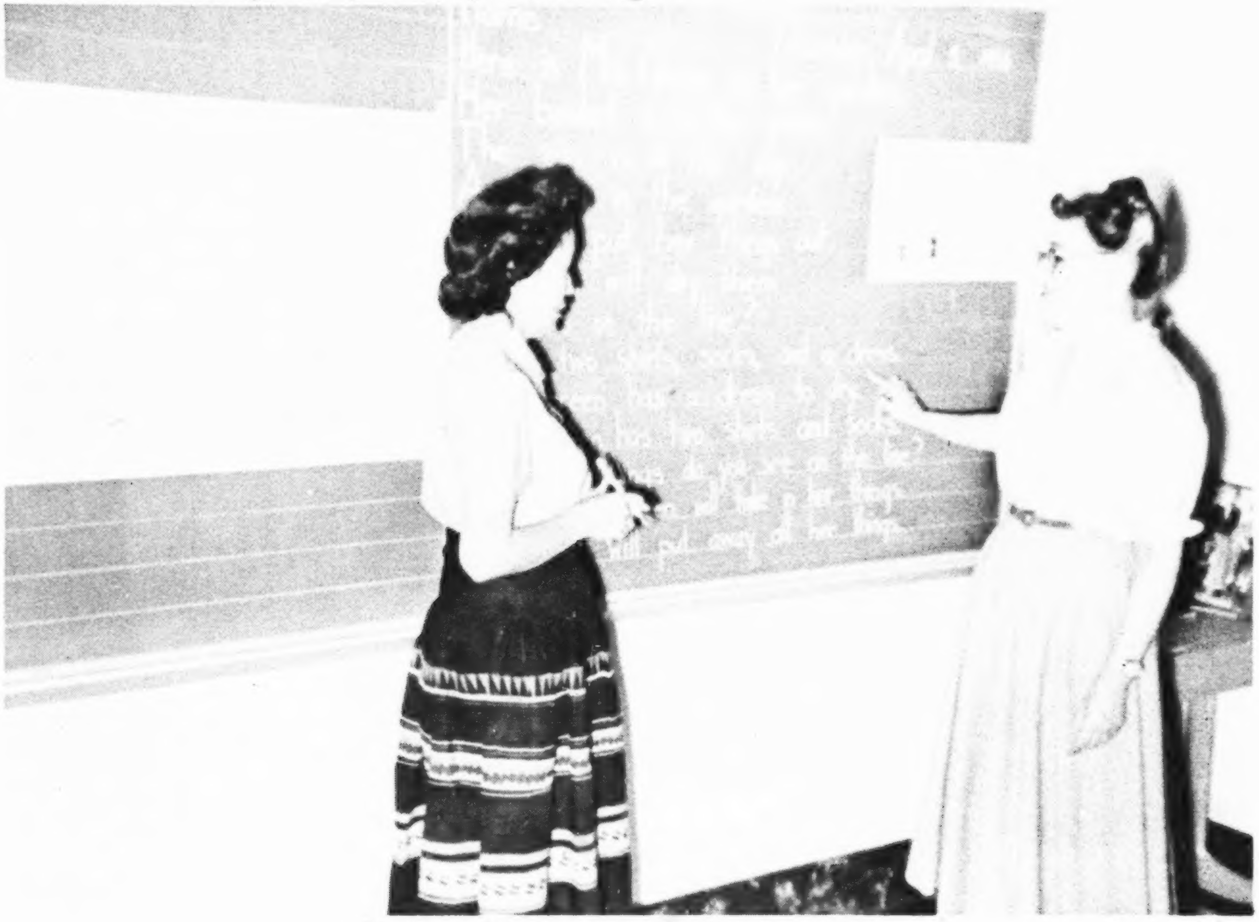
Exterior view of a Navajo hogan (1943)

Interior view of a Navajo hogan, showing the family at mealtime

"Securing a supply of water for drinking and cooking purposes is an ever present problem."



". . . the bilingual teacher-interpreters were a tower of strength, providing the adolescents with the comfort of the familiar tongue and explaining in great detail all that was strange and potentially bewildering."



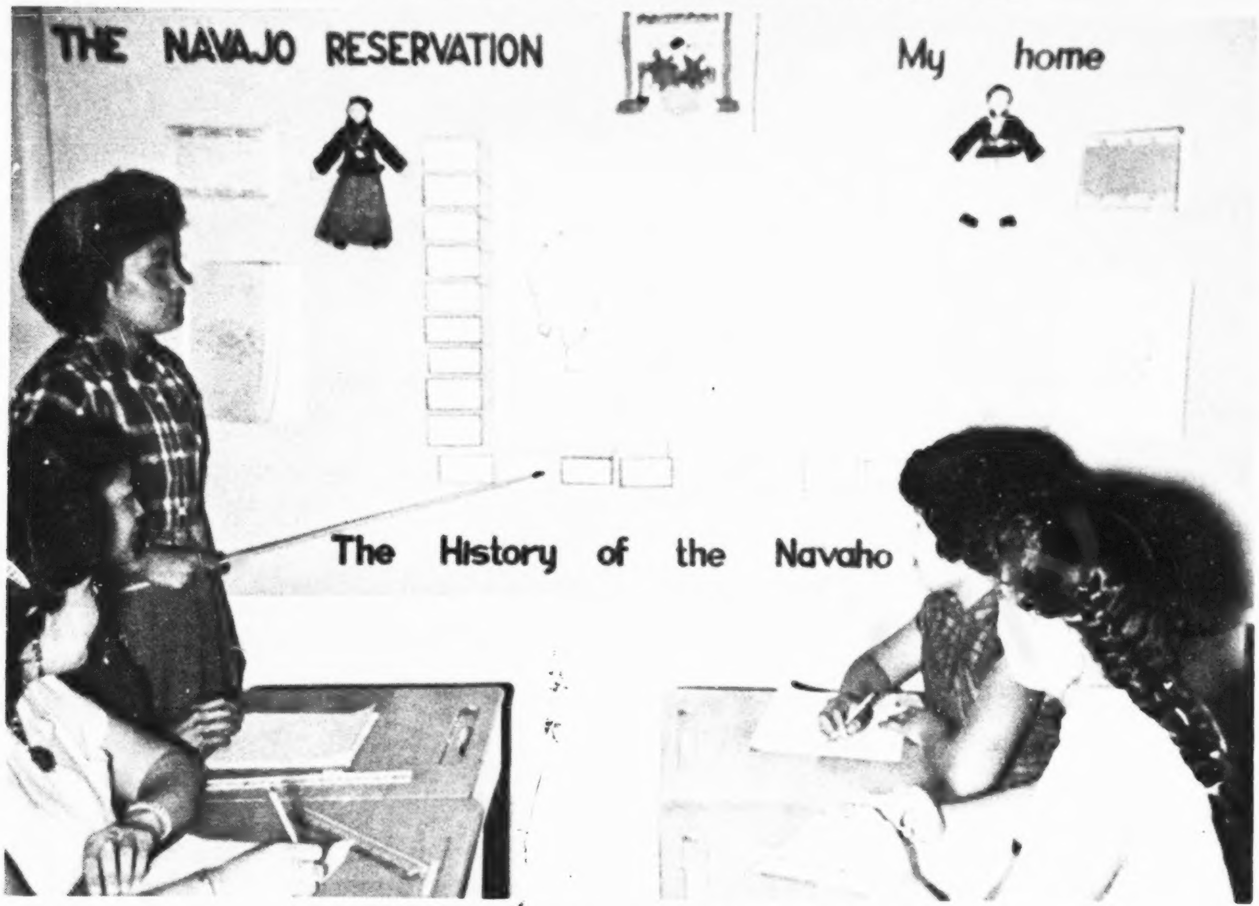
Teacher and teacher-interpreter planning together

Home letter
Calif.
Mr. Paul Tsosie
Grease Wood T.P.
Ganado, Arizona

Teacher-interpreter explains, in Navajo, what the teacher says

Teacher-interpreter gives help in writing home letters

". . . the native culture was not demeaned but was built onto."


THE NAVAJO RESERVATION
My home
The History of the Navaho

Pupils early in beginning year studying Navajo history

"During the first three years the major goals were those of social and personal development: the acquiring of essential information, social skills, and understandings including many things which most children know upon entrance in school; and the learning of basic English skills and numerical skills."

The teacher and a small group of pupils make plans for showing their classroom to guests

Studying foods through the use of charts

HAPPY BIRTHDAY

Teacher and pupils plan a birthday party

A class gets ready for Christmas

Pupils eating their noon meal with the teacher in attendance

". . . a girl who has never slept in a bed will not know how to make one, much less to arrange sheets with mitered corners."

A haircut and a game of checkers in a dormitory room

How Do You Do

Learning new manners and customs

A first-year boy makes a suitcase in his shop class

Cleaning up the kitchen is also important

Pupils returning home are met by parents and others at the Gallup railway station (May 1947)

THE PROGRAM GROWS

As the Navajo youngsters left Sherman Institute in the spring of 1947 to spend the summer at home on the reservation, they gave every evidence of planning to return for a second year the following September. The program had gone well during the first year, particularly in view of all the obstacles which had to be overcome, and satisfaction was reflected in the attitude of pupils as well as staff. On the basis of the experience of the first year, Bureau officials judged it to be feasible to extend the program during the 1947-48 school year. The emergency situation on the reservation was of such urgency that it would not permit a protracted period of experimentation. If the needs of over-age, out-of-school Navajo youngsters were to be met in anything like an effective manner, the program must gain momentum rapidly.

In the fall of 1947, new program units were opened at Chilocco Indian School in northern Oklahoma, Phoenix Indian School in Phoenix, Arizona, and Carson Indian School near Carson City, Nevada (this school has since been renamed the Stewart Indian School and will be so referred to hereafter). The following year, in the fall of 1948, three additional schools opened their doors to the Navajo pupils in the special program: these were Albuquerque Indian School in Albuquerque, New Mexico, Chemawa Indian School near Salem, Oregon, and the Cheyenne-Arapaho School on the Cheyenne-Arapaho Reservation near El Reno, Oklahoma. Like Sherman Institute, all of these schools, for reasons given earlier, had been experiencing declining enrollment of pupils from the areas they had traditionally served.

During the 2-year period from the fall of 1947 to the spring of 1949, the Special Navajo Program grew in many ways. It grew from one school to seven, and from 290 pupils to 1,650. But it was also during these years, to a large extent, that the program crystallized with respect to its philosophy and goals, its methods and content, its organizational structure, and in its acceptance by the Navajo people. It is about these things that this section will deal mainly and no attempt will be made to describe separately the programs at the several schools. However, a few essential bits of information about each of the schools may aid the reader.

Chilocco is in north central Oklahoma, very close to the Kansas border. Its nearest community of any considerable size is Arkansas City, Kansas. Throughout its long history, Oklahoma Indian youth had comprised the vast majority of Chilocco's enrollees and very few, if any, Navajo pupils had attended there. The administration at Chilocco had volunteered an interest in the Special Navajo Program even before its inception at Sherman Institute but the details were not worked out sufficiently to permit the program to begin at Chilocco until the fall of 1947. During the 1947-48 school year it enrolled a total of 147 Navajo pupils in the Special Navajo Program. The next year the number was increased to 229.

The Phoenix Indian School, like Sherman Institute, operates in an urban setting as contrasted with Chilocco's rural one. Over the years it had enrolled pupils from a variety of tribes surrounding it: the White Mountain and San Carlos Apache, the Pima, the Papago, the Maricopa, the Mojave, the Chemuevi, and a few Hopis. The Phoenix School embraced the challenge of the special program with enthusiasm and enrolled 199 Navajo pupils in 1947-48. In 1948-49 this enrollment increased to 262.

The Stewart Indian School stands some three miles south of Carson City, Nevada. Its climate and terrain bear considerable resemblance to that of the Navajo Reservation. Historically, it had enrolled Washoe and Paiute children and in later years some Utes, Shoshones, and members of other tribes. Stewart also responded to the Special Navajo Program with alacrity and enrolled 148 Navajo pupils in 1947. The next year this number increased to 211.

Albuquerque Indian School, under the administrative direction of the United Pueblos Agency, for many years had been devoted primarily to the education of Pueblo children. It had, however, in more recent years, enrolled a considerable number of Navajo pupils in its regular program. It was not until 1948 that a Special Navajo Program conforming to the pattern established elsewhere emerged at that school. The Albuquerque Indian School was, of course, much closer to the Navajo Reservation than the other schools carrying the Special Navajo Program. A somewhat anomalous administrative arrangement existed there since several of the smaller outlying Navajo communities near the eastern edge of the reservation were actually under the United Pueblos Agency, whereas the bulk of the reservation (commonly known as Big Navajo) was under the Navajo Agency at Window Rock, Arizona. Albuquerque Indian School enrolled 244 Special Navajo Program pupils in 1948-49.

Chemawa Indian School in Oregon had long served Indian children of the Pacific Northwest. As was the case with the other schools involved, its enrollment declined as the children indigenous to the area enrolled in public schools in increasing numbers. Like Chilocco, Chemawa was a long way from the Navajo Reservation and the Navajo had had little or no prior experience with the school. Nevertheless, in the fall of 1948, Chemawa opened its doors to 93 Navajo youngsters in the Special Navajo Program.

Cheyenne-Arapaho, unlike the other schools, was a reservation school designed for the education of children of the Cheyenne and Arapaho tribes in Oklahoma. However, although it was not as large as the non-reservation schools, it had some extra room and 50 Navajo pupils were enrolled in a Special Navajo Program unit there in the fall of 1948.

During this same period, Sherman Institute increased its special Navajo enrollment from 290 in 1946-47 to 421 in 1947-48, and again to 561 in 1948-49. The total enrollment of the entire program grew from the 290 at Sherman Institute in 1946-47 to 915 in four schools in 1947-48, and to 1,650 in seven schools in 1948-49.

As we contemplate the rapid growth of the Special Navajo Program over a span of three years, our attention must focus again for a time on the Navajo Reservation itself. While the original tentative quota of 200 for Sherman Institute had been exceeded by about 50 percent, who could have known for sure that Navajo response would be sufficient to more than triple that figure in the four schools in 1947 and to almost double it again in seven schools the following year. There was no thought of putting undue pressure on the Navajo people to meet quotas. Persons who understood the independent Navajo temperament would have known that such an approach would have been doomed to failure even had it been tried.

What really happened was that the younger generation of Navajos led the way and exerted an influence on their elders heretofore unknown in Navajo life. As was remarked earlier, the young men who returned from military service had seen the world and had acquired a basis for understanding the importance of education as their parents and grandparents had never understood it. On more than one occasion a little family procession could be observed at the collecting points where the young Navajos were gathered for transportation to the off-reservation schools. In the lead would be the young ex-G.I., followed by one or more younger brothers or sisters. Sometimes grandmother would be at the end of the line, strenuously but futilely protesting the departure of the children for school. But the young man, with his jaw set determinedly, was not to be dissuaded and the younger children would be duly enrolled and their feet set on the path to an education. The magnitude of this break in the Navajo cultural pattern is hard to grasp.

The pupils who returned to the reservation for the summer months after completing one or more years in the Special Navajo Program were its best advocates and emissaries. They told relatives and friends of the wonders of their new experiences, the satisfaction of learning new things, and the good care and close attention they had received. The barriers of timidity and distrust began to crumble — first with the young people and then with an increasing number of parents. Of course, some of the older people were irreconcilable but as interest in education became a tidal force, the problem was not to find applicants for the special program but rather how to select from among them.

In general, the "first come, first served" policy still held good and preference was given to those adolescents who were at least 13 years old. The policy was clearly established that no child under 12 years of age would be admitted to the program. Since few of the births on the reservation had been officially recorded and school officials were pretty much dependent on the youngster's statement, or that of his parents, as to his age, the truth sometimes became pretty badly stretched as competition for places in the Special Navajo Program waxed hot. Some veteran employees of the Bureau will now admit that they allowed themselves to be hoodwinked in a few instances. They tell of one small boy surmounted by a very large ten-gallon hat with two large, round, apprehensive eyes peering from under it. As he worked his way through the line he pleaded his case as best he could with every teacher, supervisor, or other official in sight, while stoutly maintaining that he was 12 years old, and he won the hearts of all of them. Finally he reached the enrolling officer who was to make the final decision; the latter said, "You seem to want very much to go to school and I think that anyone who wants to go that badly should be allowed to go." The look of relief and joy that came over the boy's face will never be forgotten by those who saw it.

One lad who apparently had only two words of English at his command used them with telling effect at one of the collection points. Over and over again he chanted, "Chilocco go!" He was on the bus bound for Chilocco when it pulled out. And one 10-year-old who had insisted that he was 12 confessed to his teacher during the course of the following school year, "This year and next year I be twelve."

The most amazing story of all, however, is of the 17-year-old Navajo girl whose father sent her on horseback to the trading post for supplies on the very day when the bus was gathering up pupils to leave for the Stewart Indian School. While filling her order, the trader told the girl of the new educational opportunity and encouraged her to consider taking advantage of it. The girl wanted very much to go, for she knew that at her age the opportunity might not come again. Quickly she made her decision.

As luck would have it, an aunt was also at the trading post and she signed the application, in loco parentis. The trader outfitted the girl as well as he could with some of his wife's discarded but still good clothing. By the next morning the girl was in Nevada and enrolled as a pupil at Stewart Indian School. Two weeks later she asked the teacher-interpreter to write a letter to her father and stepmother telling them they should go to the trading post to retrieve the horse and supplies.

The growth of the program, of course, increased the complexity of the operation on the reservation. Navajo families were told that if they were interested in this new educational opportunity for their children they could get specific information about it from any one of several sources: school personnel of the Bureau (of either day or reservation boarding schools), traders, and missionaries. Any of these persons could tell them the places nearest their hogans at which applications would be received and from which buses would transport pupils to the final assembly points at Fort Wingate and Tuba City. Some enrollment guidelines were established. Pupils who had been at one of the schools the year before should return to the same school. Pupils who were attending an off-reservation school for the first time could indicate the school they preferred but they and their parents were asked to express a second and third preference in case the quota of the first school should be filled. It was required that each youth's application be signed by a parent or guardian together with authorization for emergency surgery. The application form included essential information as to name, age, home address, and names of parents. The chief escort for each group of pupils was to have a copy of this for each pupil and copies were to go also to the Navajo Agency Office at Window Rock and to the school which the pupil would attend. Great care was taken in accounting for pupils both while they were being transported to school and when they were returned to the reservation in the spring. Each bus or train coach was provided with one or more responsible adult escorts, usually staff members of the off-reservation schools. Whenever possible, a Navajo-speaking teacher-interpreter was included as an escort.

The health and physical condition of the Navajo pupils was always a matter of prime concern. Whenever possible, they were given physical examinations by Bureau doctors before being sent to the schools. Because of the shortage of time, often occasioned by last-minute decisions by Navajo parents to send their children to school, the physical examinations were not always as thorough as would have been desirable. In any case, the pupils were given complete physicals by doctors at the schools shortly after their arrival. As is generally known, there has been and still is a much higher incidence of pulmonary tuberculosis among the Navajo people than among the general population of the country, although great progress is now being made by the United States Public Health Service in bringing this situation under control. After the first couple of years of the Special Navajo Program a fairly successful attempt was made to give the Navajo pupils chest X-rays by means of a mobile unit before clearing them for off-reservation enrollment. The tragedy was, sometimes, that even when an active case of tuberculosis was discovered there was no hospital bed immediately available in the vicinity of the Navajo Reservation to permit treatment of the case, and the youngster might have to go on a waiting list until his turn for hospitalization came. In several instances the off-reservation schools were able to get Navajo youngsters into hospitals or sanatoria near the schools until such time as they could return to their classes, whereas this would not have been possible immediately on the home reservation.

As was the case with the first Special Navajo Program pupils who attended Sherman Institute, the first pupils who enrolled at Chilocco in Oklahoma and Chemawa in Oregon went by train because of the long distances involved. The Bureau began to learn, however, that transportation by chartered buses of commercial carriers was really a more satisfactory procedure. The chartered buses permitted greater flexibility of scheduling and the buses could go directly to the collecting points for loading, thus eliminating one or sometimes two loading and unloading operations. By timing the departure of buses from the reservation so that all would arrive at the several schools early the following morning, many desirable ends were served. Adequate rest stops were provided for, but much of the travel was at night with the children sleeping soundly through most of the journey. Sack lunches or, when necessary, meal stops were arranged. Morning is psychologically a good time to arrive at a new place or to tackle a new experience — much better than evening with the shadows of night already beginning to close in. Today, all such transportation is by bus and represents a major logistical operation.

One circumstance which held true during the two-year period described in this section, and for the next several years to follow, undoubtedly had a good deal to do with the outstanding record of progress which the Navajo pupils achieved. During that time the number of pupils seeking to attend the Special Navajo Program greatly outnumbered the school seats available for them. As a result, the pupils were a highly motivated group. Those pupils and their families who presented themselves most persistently most often won the coveted places and they were well aware that if they failed to take advantage of their opportunity to the fullest extent a large number of disappointed aspirants were waiting in line behind them. Motivation is a priceless ingredient in educational success; teachers strive to nurture it and even to create it where none appears to exist. To find it existing in such a large degree in so high a proportion of pupils in the early years of the special program gave the program great impetus. Often pupils challenged and stimulated teachers as much as the other way around.

But if the Special Navajo Program enjoyed this advantage, it had more than its share of handicaps, too. Rarely were the physical facilities fully prepared to receive the pupils when they arrived. Perhaps this could not have been avoided, entirely at least. The extra room available at the schools had usually been unoccupied during the war years and had to be reconditioned. In addition, use of space had to be planned so as to obtain the most effective results — home economics laboratories and general shops located in reasonable proximity to classrooms and fully equipped. Separate toilet facilities had to be provided as a rule. It was often necessary to requisition new classroom furniture, install blackboards, and, always, to procure audio-visual teaching aids and other special equipment. Whether avoidable or not, the resulting delays were frustrating to both teachers and pupils and tended to impede the learning process. Eventually, of course, these handicaps were overcome.

The recruitment of qualified teachers and suitable teacher-interpreters was an even greater problem. Whenever possible career teachers experienced in working with Navajo youngsters, or at least with Indian children of some tribe, were placed in the program but this was not easy to do. During the low ebb of the war years many career teachers had left the Bureau and, in addition, the regular school program of the Bureau was expanding again and its need for teachers had to be met. As a final complication, the need for teachers could not be predicted accurately very far in advance. Belated consignments of pupils would arrive at the schools from the reservation as late as October or even November. By that time nearly all qualified teachers would have been placed in either Bureau or public schools. The foregoing is not intended to imply that the teaching as a whole was weak. Many of the experienced teachers were of top flight caliber and many of the inexperienced teachers developed along with the program. Unqualified teachers were replaced as soon as circumstances would permit. Almost without exception the teachers rose to the challenge within the limits of their abilities, training, and experience.

With respect to the teacher-interpreters, since the Special Navajo Program was so new, the need for their services and the resulting employment opportunity had to be publicized. Many interested persons, not intimately familiar with the Navajo situation, have inquired over the years why qualified bilingual Navajo teachers were not used to staff the program. The truth was, of course, that not more than a small handful of qualified Navajo teachers were available in the entire country. This situation is tending to improve somewhat nowadays as more Navajo youth secure professional training, although the number of qualified Navajo teachers is still quite small. Whenever they are available they are eagerly sought for Bureau teaching jobs. For that matter, in the late 1940's there was a shortage of bilingual Navajo young people with sufficient sophistication, English proficiency, and interest to fill the teacher-interpreter positions. But most of those hired gave excellent service and it is of interest to note that a good many of these found the incentive to go on and take college training.

Of one thing there can be no doubt. The Special Navajo Program had strong leadership at the top. The Director of Education, who had "line" authority in the early years of the program, kept the reins of overall control in his own hands. The supervisor of Indian education who was in active charge of the program was accountable directly to the director. She was joined early in the 1946-47 school year by an assistant supervisor. Eventually this supervisory staff was to include three persons and program unit were given the closest attention as they developed. The supervisory staff rotated among the several programs, staying for long enough periods of time to orient thoroughly the local staff to the philosophy, objectives, and organizational plan of the program and visiting frequently enough to provide continuing support in program implementation.

The leaders of the several programs were selected carefully. They were, almost without exception, teachers of long experience and extraordinary ability. Their belief in the feasibility of the objectives of the program was complete. With the supervisors they shared a tremendous load of curriculum building and in-service training of staff. We quote from a memorandum which the supervisor addressed to the leaders in October of 1947:

> "I realize we have handed you a big job. You are expected to carry on a teacher-training program at the same time you are trying to accomplish three year's work in one with the children; you are to see that the Special Navajo Program functions within the pattern outlined by the Indian Office and at the same time work out ways that it will function smoothly side by side with a program which is entirely different from it; you are to get along with everyone and still hold out for what you know to be essential for the success of the Navajo program; you are to convince authorities of your school of the mate-

> rial needs of the program in a year when funds were never so scarce; you are to be concerned with the individual guidance and adjustment of every Navajo pupil, and when your understanding of the Navajos demands methods not ordinarily used in dealing with pupils you are to insist that your recommendations be followed without antagonizing others. As I summarize all of this it begins to appear that we have outlined a job full of conflicts, and one which requires the qualities of a professional diplomat. But that is the very reason you were selected for the job—because several of us felt that you had the qualities to do the job successfully."

Under such a formidable mandate one would not have been surprised if the leaders had "thrown in the sponge," en masse. But they did not; the turnover in leaders was amazingly small and most of them have since gone on to positions of increasing responsibility in the Bureau.

It may prove to be helpful at this point to present the organizational plan of the Special Navajo Program, as it was envisaged in its broad outlines from the beginning, and as it developed in detail during the two or three years that followed. This organizational plan is presented in graphic form in the chart appearing on page 54.

As has been stated earlier, the total program covered a 5-year period. During the first three years the major goals were those of social and personal development: the acquiring of essential information, social skills, and understandings including many things which most children know upon entrance in school; and the learning of basic English skills and numerical skills. It was expected that three-fourths of the school day would be devoted to the pursuit of these goals. In addition, close attention would be given to these goals during practically all of the pupil's out-of-class hours—in the dormitories, on the playgrounds, and in recreational and social situations—as well as in the classroom. During the remaining one-fourth of the school day, the pupil would be in general vocational training; home economics for the girls and general shop for the boys. Here the goals were prevocational rather than vocational, laying stress on proper work habits and work attitudes, the care and use of simple hand tools, and a growing familiarity with the world of work and the array of possible vocational choices. The intent was to orient the pupils to vocational work during the first three years and not to develop specific vocational skills.

During this 3-year period the primary responsibility for planning the pupil's training in all its aspects — social, academic, and prevocational-rested with the classroom teacher, the shop teacher, and the home economics teacher. During the fourth and fifth years the primary responsibility for planning the pupil's program shifted to the shop teacher in the case of the boys and to the home economics teacher in the case of the girls. During these last two years the pupil concentrated on learning the specific skills of the trade for which he had elected to train. Nevertheless, even during the fourth and fifth years one-half of the pupil's school day was still spent in the academic classroom acquiring those learnings related to his vocational pursuit.

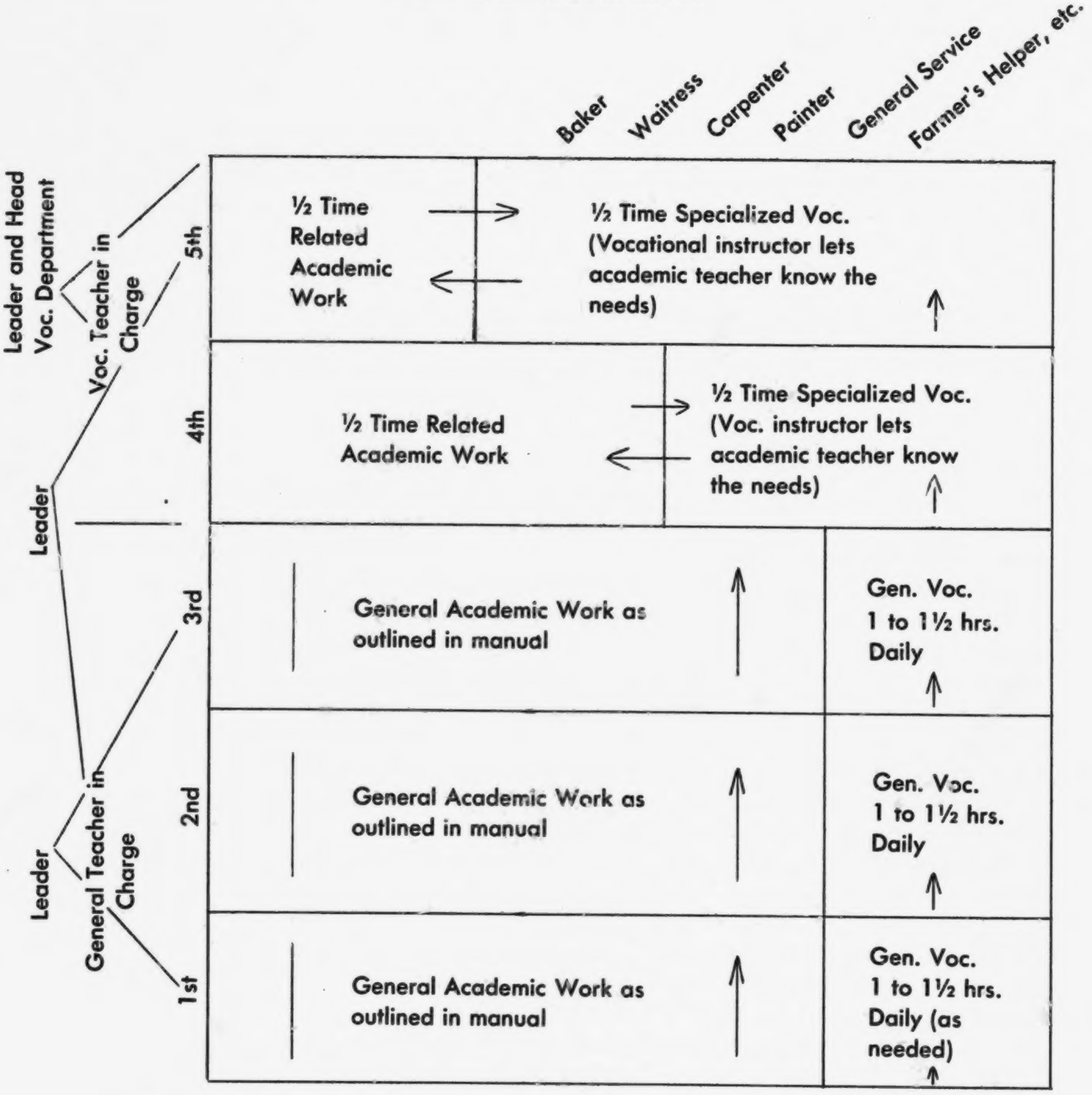
The leader of the Special Navajo Program exercised overall supervisory control during the entire five years, although during the fourth and fifth years she shared this with the school's vocational department heads.

Later on we will describe in greater detail how the problem of what vocations to offer in each school was met and still later the matter of job placement and follow-up of

7

graduates, as these needs arose in due course at the several schools. For the present, however, we are concerned with the development of the first three years of the program.

SPECIAL NAVAJO PROGRAM


Baker
Waitress
Carpenter
Painter
General Service
Farmer's Helper, etc.
Leader and Head Voc. Department
Voc. Teacher in Charge
Leader
Leader
General Teacher in Charge
5th
4th
3rd
2nd
1st
½ Time Related Academic Work
½ Time Specialized Voc. (Vocational instructor lets academic teacher know the needs)
½ Time Related Academic Work
½ Time Specialized Voc. (Voc. instructor lets academic teacher know the needs)
General Academic Work as outlined in manual
Gen. Voc. 1 to 1½ hrs. Daily
General Academic Work as outlined in manual
Gen. Voc. 1 to 1½ hrs. Daily
General Academic Work as outlined in manual
Gen. Voc. 1 to 1½ hrs. Daily (as needed)

Emphasis throughout the five years on:

Good health, social adjustment, desirable attitudes, good work habits, English, and basic academic learnings.

Vocational emphasis on:

1st year: Proper use and care of simple hand tools.
2nd year: Handyman skills, useful on or off the reservation.
3rd year: Experiences leading to choice in vocation.
4th year: Development of special skill.
5th year: Perfecting skill and gaining speed in production.

One of the prime difficulties which teachers inexperienced in working with culturally unsophisticated children have is disabusing themselves of the notion that certain traditional learnings have intrinsic value and should be taught in a fairly rigid sequence to all children, regardless of their background. Stated another way, the problem is to put first things first; to realize what the child knows and does not know and then to teach him what he does not know in the order of his need for it. It is utterly futile to argue that he should have already learned certain things at home. If he did not learn them or had no opportunity to learn them, that is that and the teacher must take up at this point. For example, hundreds of the Navajo pupils in the Special Navajo Program had never slept in a bed before coming to boarding school, they had never used silverware in eating, they were not accustomed to bathing in a modern tub or shower, and they had not used flush toilets. The mere fact of being 13 and 14 years of age does not confer skill in using these things if experience has been totally lacking, although greater maturity may make it possible to learn more quickly. The average 13-year-old American girl can probably do a passable job of making a bed although whether she will do it except under duress may be another question. But a girl who has never slept in a bed will not know how to make one, much less to arrange sheets with mitered corners. Most of us forget that there are definite techniques involved in using a knife and fork, so long have we been accustomed to doing it. It is a chastening and humbling experience to most Americans to try to eat with chopsticks. Navajo adolescents who had never used silverware had to learn the techniques and to acquire the subtle niceties of table etiquette of the major culture.

The example which best typifies this completely practical approach to education still makes veteran teachers of the Special Navajo Program chuckle as they remember it. This involved the care of feet. Indispensable as they are, there seems to be something singularly unglamorous and vaguely humorous about human feet, and the recollection of the sessions in which barefooted Navajo youngsters soberly concentrated on the mysteries of washing and drying their feet and changing into fresh socks still sends some of the "old Navajo hands" into stitches.

Life is filled with a host of these "operations" which most of us learn to perform as we grow older, most often under the tutelage of our parents. They become "second nature" to us to such an extent that we lose sight of the fact that each requires very specific skills. Mothers of small boys will vouch for the fact, however, that the enjoinder to "go wash your neck and ears" does not always get very satisfactory results. True, small boys may hate to wash their necks and ears because they consider it quite unimportant, but the truth is that the human ear, filled as it is with nooks and crevices, is not an easy thing to wash. Everyone must learn how to wash his ears.

The list is endless but here are only a few of the thing thats the adolescent Navajo youngsters had to learn at school, most often because their homes had not been able to teach them earlier: washing and arranging their hair; cleaning their teeth and nails; washing, ironing, and pressing their clothing and hanging them properly; shining their shoes; cleaning, straightening, and decorating their rooms, involving the use of brooms, mops, vacuum cleaners, wax, furniture polish, and window cleaners. Each of these tasks required certain techniques if they were to be performed well. Out of this need there grew a published guide called **Minimum Essential Goals for Everyday Living in Indian Schools.** But listing the tasks which nearly all adults have to do was not enough — the pupils had to be taught how to do them. The teachers knew, or at least they learned, that no one masters a skill or technique by having it described to him, although this may be a first step. Neither does he learn it by having it demonstrated to him, although this may be a necessary second step. He learns it only by doing it under supervision until he has eliminated his errors and perfected his technique. Once they understood this, teachers were not likely to merely hand a brand new pupil a broom and ask him to "go sweep the hall." It was felt to be important that the pupils know how to do things well so that their self-confidence might be bolstered and that they might experience approval rather than criticism and blame when they ventured into new situations and among people who might not have as great an understanding of their disadvantages as did the people at the school.

Some of the learnings were of a much less tangible kind than bed-making and feet-washing. For example, many Navajo pupils had to learn a completely different set of values with respect to property. One of the lesser, but still important, sources of Navajo income is the gathering of pinon nuts from under the pinon trees on the open reservation. These trees are owned in common by the tribe and are not the personal property of particular individuals. Any Navajo who wishes to gather nuts is free to take them where he finds them. One evening several Navajo boys at one of the off-reservation schools passed a date grove and noticed luscious ripe dates lying under the trees and helped themselves. The owner who had observed them was irate and complained to school authorities that the boys had stolen his dates. When confronted with this charge, one of the boys said indignantly, "How come they say I steal? I did not climb any fence or take down any gate! The dates were under a tree." It was then that he began to learn the white man's concept of individual ownership of property.

At another school a group of boys visited the poultry house and took several fowls which they roasted for a feast. Very probably they knew that this was not approved behavior but it is doubtful that they felt they were doing anything very wrong. In admitting his part in the affair, one boy said, "We took three chickens. One was a duck." They paid for the appropriated poultry out of their subsequent earnings.

In still another episode, several boys were picked up by police in the very early morning hours as they came out of a watermelon patch with their loot. They spent several hours at the police station until the rising hour at the school. Later that day one of the boys told of his experience in a composition and concluded it with, "I'll never steal watermelons again on land, or sea, or water."

The supervisor commented in a report, "These incidents give insights into the thinking of the children, and illustrate the attitudes that most of the children have with regard to property; attitudes which must be changed to meet the demands of a new environment. The great majority of children are easily changed with the right kind of teaching and understanding."

The reasons for deciding that instruction in the Special Navajo Program would include use of the Navajo as well as the English language have been given earlier. Briefly restated, it was realized that pupils of adolescent age would have both the ability and the need to acquire new concepts and understandings more rapidly than their learning of a new language would permit. As a result, the bilingual Navajo teacher-interpreters played key roles in the Special Navajo Program. Ideally, and this usually proved to be the case, the professional teacher and the teacher-interpreter became a closely coordinated team.

The teacher-interpreters were selected on the basis of their competence in both languages, their intelligence and adaptability, their ability to assume responsibility, and their good character. It was understood that they were not to be loaded down with menial "handyman" chores although they did a great deal of the chart making, bulletin board arrangement, and placing of material on the chalkboard.

One of the foremost contributions which the teacher-interpreter could make, however, sprang from his understanding of the beliefs, values, and manners of the Navajo culture. For example, one male teacher was puzzled as to why he was not getting a better response from his girl pupils. The teacher-interpreter tactfully explained that in his anxiety to encourage the girls the teacher would sometimes place his hand on their shoulders in what he intended as a reassuring gesture. This was considered quite bad form in Navajo culture and the girls were upset rather than reassured.

Planning between the teacher and the teacher-interpreter was almost daily, usually in the hour between four and five in the afternoon, after the pupils had returned to their dormitories or gone to the playgrounds. As the professionally trained member of the team, the teacher usually took the lead in the planning; but the teacher-interpreter was quite free to make suggestions, for example, as to the pupils' learning needs, their readiness to accept certain ideas, or the rate at which new ideas or experiences should be given to them.

The teacher-interpreter had some special problems of his own. While his background of experience in the major culture and his command of English were infinitely greater than those of the pupils, they were by no means complete. On many occasions he would have to do his own homework by "boning up" on material to be covered. Moreover, in presenting many ideas the Navajo tongue afforded no direct equivalents to the English words involved. In such cases the teacher-interpreter would have to plan how he could make the idea or concept intelligible to the non-English speaking pupils with the Navajo words available to him. Most English speaking persons addressing a non-English speaking Navajo group through an interpreter for the first time are nonplussed when they hear two or three of their simple sentences expanded into a discourse of several minutes. Their reaction usually is, "Did I say all that?" The interpreter, of course, is using illustrations and analogies meaningful in the Navajo culture to try to make an unfamiliar word, phrase, or idea understandable.

Let us suppose, for example, that the teacher and teacher-interpreter had decided to teach a lesson on circulation of the blood and the importance of an understanding of this as it applies to first-aid treatment of severe cuts or lacerations. In their planning session the evening before they would decide what information they needed to present and what English vocabulary should be introduced at the same time. Obviously both of these would need to be limited, for to present either too many new ideas or too many new words at one time would serve only to confuse the pupils and would obstruct learning rather than promote it. On the other hand, they knew that the pupils were mature enough and intelligent enough to understand many ideas in Navajo long before they could learn all of the English words for them.

The next day the teacher-interpreter would lead off by presenting the information in Navajo and clarify it by answering any questions which the pupils might raise. If he was unsure of his facts on any point he would check these with the teacher. The teacher would then develop around the subject a lesson in oral English which might be used later as a reading lesson. This would serve to extend the pupil's understanding of the subject matter and at the same time develop English vocabulary and reading skills. Reading charts might have been prepared the day before or they might be developed in the classroom with the pupils participating. The instructional team would have planned what learning activities they would use, such as locating the pressure points in the circulatory system or drawing the heart and the main arteries. They also would have planned and collected in advance the teaching materials they would need, such as a chart of the circulatory system and a model torso from which the heart could be removed and examined.

Especially during the first year or two of the pupil's education, much of the responsibility for evaluating his day-to-day learning fell on the teacher-interpreter. By questioning him in the Navajo language, the teacher-interpreter could tell whether the pupil was really developing a clear understanding of the material being covered. By this means the teacher could better gauge the rate at which new material, including English vocabulary, should be introduced, and review and reinforcement of learning could be planned more intelligently. If some pupils were having a harder time than others, they could be grouped for special attention. If some pupils were learning much more rapidly than others, they could be identified and provided with additional learning experiences.

Moreover, during the first three years of the five-year sequence, the teacher bore the prime responsibility for coordinating instruction as between herself, the teacher-interpreter, the home economics teacher, and the shop teacher. Probably the most readily understandable example of the necessity for this kind of coordination has to do with the introduction of English vocabulary. If each of the four persons listed above were to introduce English words as seemed best to him, the pupil would soon be confronted with such a profusion of English words as to be completely overwhelmed. Consequently it was necessary through joint planning to reach a fairly close agreement as to which words would be introduced, and in what sequence, and to make sure that the pupils were actually mastering them. The same thing was basically true as to the introduction of new ideas and concepts.

For example, it might be decided that the pupils, both boys and girls, needed help with table etiquette — indeed this was one of the program goals. If the boys and girls were to work and live in the dominant culture off the reservation, they would need to know and practice such social usages so as to make themselves acceptable to others and to avoid embarrassment. Obviously this was an appropriate goal for the home economics teacher to work on with the girls and she would do so. But the boys also needed such training and so it became a classroom project as well, with both boys and girls participating and the classroom and home economics teachers collaborating in the planning. The girls could contribute by explaining to the boys what they had learned in their home economics class. Demonstrating the proper setting of a table might be a first step, but of course learning could not be complete until the pupils had actually done this themselves a number of times. Similarly, proper use of silverware and correct table manners could be learned only by having an opportunity to practice until they became habitual, and so parties and family style meals were arranged. Social usages, however, although they may seem to become ritualistic, usually have sound reasons behind them and care would be taken to teach the "why" of each one. For example, there is a good reason for not leaving a spoon standing in a cup, since it constitutes a potential "booby trap" and may lead to great discomfiture and inconvenience if accidentally brushed with the hand or arm. The "why" of learning is important to all children and was particularly so to the practical-minded Navajo adolescents.

Planning conferences between the classroom teacher and the home economics and shop teachers, while not as frequent as those between the teacher and the teacher-interpreter, were nonetheless regular and continuing. These would take place perhaps once a week, or oftener if the situation required.

Many means were developed to bring full impact to bear on the learning of the Navajo children. The program was a full-time operation. Time was always in short supply and the staff could never forget for a minute that in five brief years these young people must go out to face the world.

One device used regularly and with great success was the assembly program. Usually these were not formal affairs, although sometimes, especially with the more advanced pupils, they would take on a more formal aspect. More often, however, the assembly group would involve only one class or perhaps a combination of two or more classes. One of the main purposes of these assemblies was to provide an occasion for the pupil to use his newly acquired spoken English. Another was to help him to overcome his natural diffidence in speaking or performing before others. A pupil's contribution in an assembly did not have to be prolonged or impressive. It might consist only of speaking one or two sentences in English, telling very simply something he had learned or done or describing some small personal experience. As the pupils gained in experience and confidence, these contributions would be more ambitious; perhaps demonstrating a skill or technique he had learned or reading a more lengthy composition. Eventually some very good "amateur hours" or dramatic productions might be staged for the entertainment of the entire student body of the school. All of these served to help the pupil to surmount his natural reticence and build his self-confidence. In addition, a good deal of information could be disseminated among the pupils in this way. Assemblies were also used to teach audience skills. In the beginning pupils had little idea of how to conduct themselves in a large audience situation.

Assembly programs were usually held twice a week from three to four o'clock in the afternoon, say on Tuesdays and Thursdays. The same hour on Mondays, Wednesdays, and Fridays would be given over to hobby clubs. Each pupil belonged to a hobby club and usually rotated among several of them during the course of a year. The hobby clubs afforded opportunity for both recreation and learning. Each of the staff members in the Special Navajo Program sponsored a hobby club, as did some members of the guidance staffs and other school employees outside the Special Navajo Program. Usually the club was built around the hobby of the sponsor, since this was the activity he or she knew most about and could supervise best. Happily, this resulted in an excellent assortment of hobbies, such as handcrafts, folk dancing, indoor games, scouting for both boys and girls, simple photography, roller skating, bicycling, story telling, outdoor games and sports, and music, to mention only a few. Learning, as well as fun, was implicit in all of these activities with both need and opportunity for using English. One Navajo pupil seems to have been particularly aware of the desirability of practicing English in every situation. He had been chosen to umpire a softball game between two teams of Navajo boys. As the competitive spirits of the players rose, the infield "chatter" of one team lapsed entirely into Navajo. Stopping the game and stepping out in front of the plate he yelled, "Play ball in English!" Aside from the immediate learning and enjoyment emanating from the hobby clubs, however, the staff looked ahead to the time when these young people would be working on jobs, perhaps in large cities, and would be dependent upon their own resources to use leisure time in wholesome, pleasant, and constructive ways. Experience gained through hobbies sometimes helped pupils develop interests which led to vocational choices.

In the fiirst year of the program at Sherman Institute, during the 1946-47 school year, the need for some effective means of safeguarding the pupils' personal funds became evident. Many of them secured odd jobs from the townspeople on weekends, mostly housework in the case of the girls and yardwork in the case of the boys. While the amounts earned were not large, the earnings provided the pupils with pocket money and some clothing and were extremely important to the individual pupils. In the aggregate, during the course of a year, they represented a considerable sum of money. There were instances of pilfering in the dormitories and the need was not only to protect the money for the rightful owner but also to remove temptation from the pupil who was a potential "appropriator." This had been an ancient problem in boarding schools and in some of them various haphazard, ineffectual, and, usually unauthorized arrangements had been devised to try to cope with the problem. It occurred to the people in the Special Navajo Program at Sherman Institute that society in general has met this problem by the establishment of banks. Why not a school bank? It would be less formal in its organization than a commercial bank, to be sure, but there was no reason why it could not be patterned quite faithfully after commercial banks so far as its procedures and customer services were concerned. And the educational potential of such a plan was enormous, especially so since within a few years the special program graduates would be drawing paychecks on industrial jobs and would need to be oriented toward the use of banking services.

A school bank was established at Sherman Institute during the 1947-48 school term, complete with deposit slips and checkbooks (withdrawal slips) on the stubs of which the pupil was taught to keep a record of deposits and withdrawals. This idea has grown until today most Bureau boarding schools, whether they include a Special Navajo Program or not, operate a school bank. Legislation authorizing these has been obtained from the Congress and they are subject to stringent regulations affecting bonding of employees and conducting of audits. Our purpose here, however, is to stress the educational values involved rather than to go deeply into the mechanics of the operation. Besides safeguarding a pupil's money, they serve to develop in him habits of systematic saving and responsible money management. The amount of money that a Navajo pupil earned on a weekend was often more than sufficient to meet his immediate needs. He was encouraged, though not required, to bank some of it so that he could accumulate enough to satisfy some particular desire such as the purchase of an attractive coat or jacket, a radio, a camera, or something even more practical. The prospect of securing these longed-for items in the only way possible, through saving, provided a strong motivation. The pupil was then helped to set up a budget, making allowance for some immediate necessities or luxuries but also providing for reaching the longer-range goal. Some employees were too prone to insist, arbitrarily, that money not be withdrawn from the pupil's account or to quiz the pupil closely as to the use he intended to make of his money. While this was well enough intended, it overlooked the point that if a person never has any choice in the use of his money he will never learn anything about the management of it.

All sorts of learnings were related to the matters of banking, budgeting, and money management. Obviously, it provided teachers with the best possible opportunity to teach arithmetic skills in a most practical real-life situation and this was exploited to the fullest. But in addition, it made it possible for both boys and girls to shop for clothing and other merchandise and they were taught to judge and select on the basis of price, quality, sizes, colors, styles, and so on. As the pupils began to earn larger amounts of money during summer vacations, they learned to send much of it back to the bank for use the following year and, eventually, as a "grub stake" to start out when they were graduated and took their first full-time jobs. This, of course, brought up the necessity for filing income tax returns and that presented still another very important learning experience. One final step was necessary to complete the pupil's orientation to the use of banking services. As his savings became substantial, particularly as a result of summer employment or on-the-job training, he was urged to transfer his account from the school bank to a regular commercial bank. With such experience behind him, it was most likely that he would continue to use banks to save systematically and to manage his money wisely after he entered full-time employment.

Learning a second language is not easy for most of us unless we are lucky enough to be one of those comparatively rare persons who have natural linguistic aptitude. A number of factors seemed to conspire to make the learning of English about as difficult as possible for the Navajo pupils. They had to learn to speak, read, and write in English. Furthermore, they were not literate in their own tongue. They were short of many of the experiences which make language meaningful. And to top it all off, there is little similarity between the English and Navajo languages. Navajo is to a considerable extent a tonal language with the pitch of the voice, as well as the sounds, conveying meaning. Moreover, there are many sounds in Navajo which are not found in English and vice versa. The **th** sound is a particularly hard one for Navajos and **this** and **that** often come out "dis" and "dat." It was hard for them to distinguish between the sound of b and p and when pupils were asked to watch the teacher's lips and tongue closely as they formed certain sounds, they were reluctant to do so because it is considered very bad manners in Navajo culture to stare intently at another person.

While the special program teachers were well aware that gadgetry would not substitute for good teaching, they did discover that two mechanical devices were of great help in teaching spoken English. One of these was the tape recorder. It is difficult for most persons to improve their speech because they never really hear themselves accurately when they talk. Most of us are somewhat horrified when we hear our speech electronically recorded for the first time. By means of the tape recorder, the pupil could listen to the "model" pronunciation as recorded by the teacher or someone else then could try his own hand at recording the same words, phrases, or sentences. When he listened to the playback of both the model and his own speech he could see more readily wherein he had fallen short. In addition, the tape recorder was very useful for, acquiring and mastering vocabulary. At some schools use of the tape recorder was developed to a very high degree with head phones attached so that the pupil could practice independently, as his needs dictated, without disturbing anyone else.

The other recording device which was found to be very helpful has been developed commercially primarily for secretarial use. The recording was made on a flat, flexible plastic disk. Its great advantage was that the pupil's speech could be recorded permanently and filed flat in a file folder along with his other records. It was an excellent evaluative device, for samples of a pupil's speech could be recorded at regular intervals, say one year apart, and his progress and development charted in a most graphic manner. On at least one occasion the Director of Education used these before a

Congressional subcommittee which had raised the question of whether the Navajo pupils were really learning to speak English. It would be hard to think of a more conclusive way of answering such a question. Of course, it too, like the tape recorder, could be and was used as a teaching device.

One final device which was developed to stimulate interest in learning to read and write English deserves to be mentioned. This was the Special Navajo Program pupil newspaper called the Sherman Bulletin. It had been published as a pupil newspaper at Sherman Institute for a good mny years and as early as 1947 it started carrying Special Navajo Program material. In the fall of 1948 Sherman Institute became an all-Navajo school. By then the advantages of the newspaper were so obvious that its coverage was expanded to serve the special program units in all of the other schools as well. Indeed, eventually it included two junior-senior high schools in Oklahoma as well as a number of schools on the Navajo Reservation. Navajo pupils from all of these schools submitted stories, letters, poems, riddles, jokes, cartoons, pictures, and the like, and as many were printed as space would permit. The pupils' writing was printed pretty much as it was written, except for correcting the most glaring errors, and this greatly appealed to the pupils for they recognized it as genuine and it rang true to them. It was an honor to have something published in the Sherman Bulletin and great fun to learn what the other schools were doing and what other pupils had to say. Eventually the Sherman Bulletin grew from 2 to 16 pages with a printing of 6,000 copies each month.

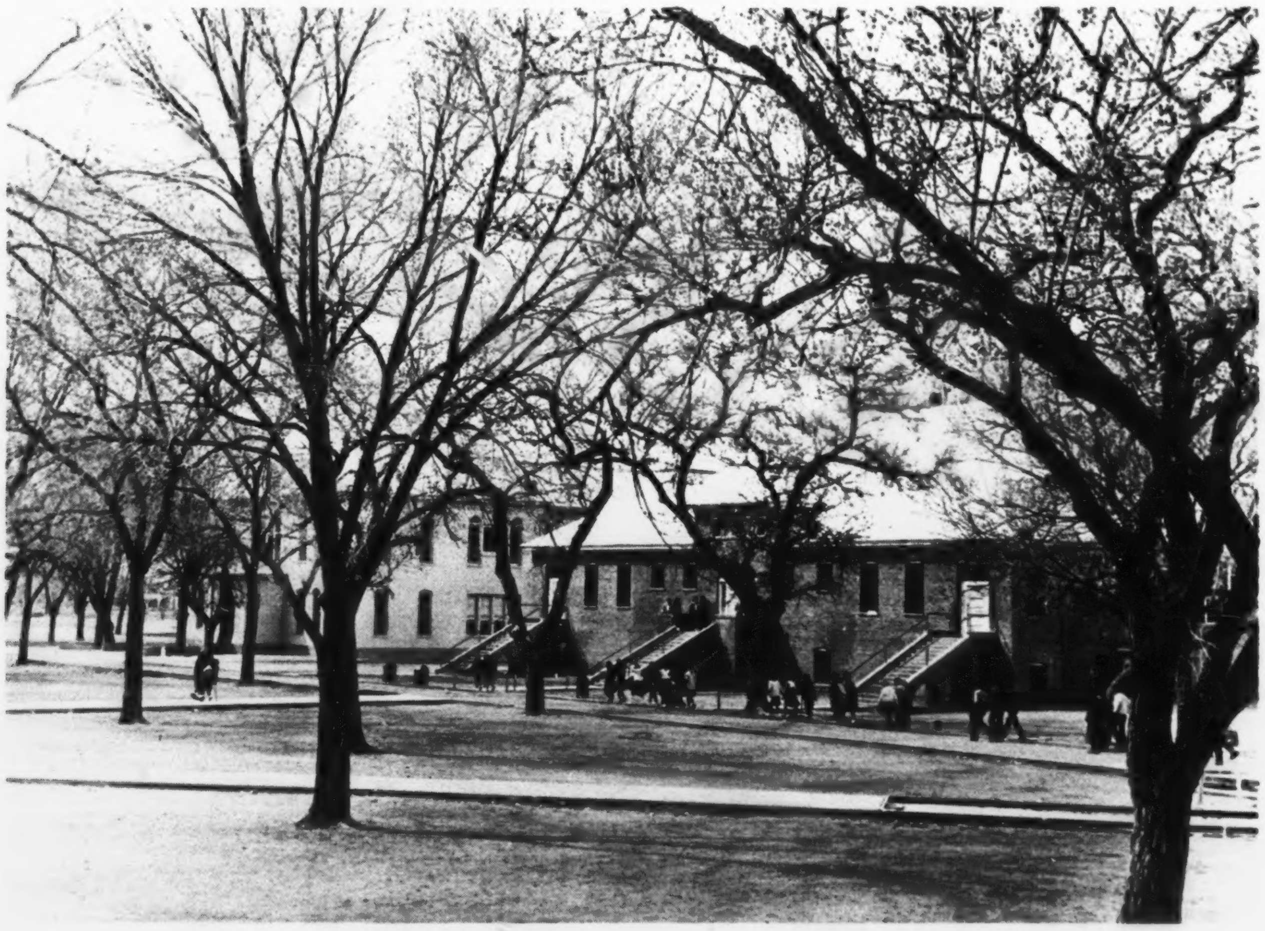
The Program Grows

"During the two-year period from the fall of 1947 to the spring of 1949, the Special Navajo Program grew — from one school to seven . . ."

The lake at Chilocco Indian School

A campus scene at Phoenix Indian School

Special Navajo Program classroom buildings at Chemawa Indian School



Campus scene at the Albuquerque Indian School

A winter campus scene at the Cheyenne-Arapaho School, Concho, Oklahoma

". . . who could have known for sure that Navajo response would be sufficient to more than triple that figure (enrollment) in the four schools in 1947 and to almost double it again in several schools the following year."

Buses lined up at Tuba City, Arizona, loading pupils for departure for school

Navajo parents watch children depart for school

"The health and physical condition of the Navajo pupils was always a matter of prime concern . . . the pupils were given complete physicals by doctors at the schools shortly after their arrival."

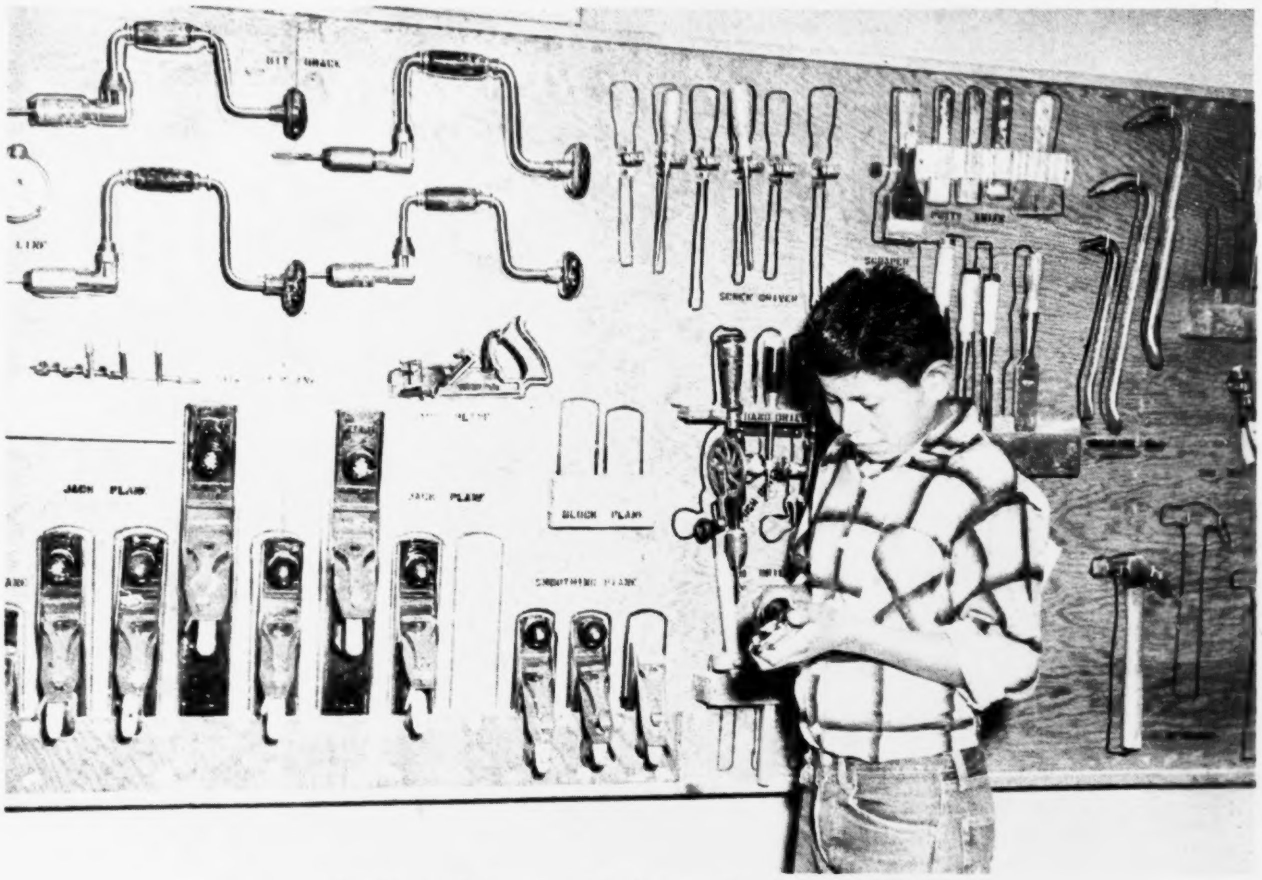
CHEST
X-RAY
Christmas Seals
Rive
TUBERCU
ASS

Pupils receiving chest x-rays at a mobile unit

. . . the problem is to put first things first; to realize what the child knows and does not know and then to teach him what he does not know in the order of his need for it."

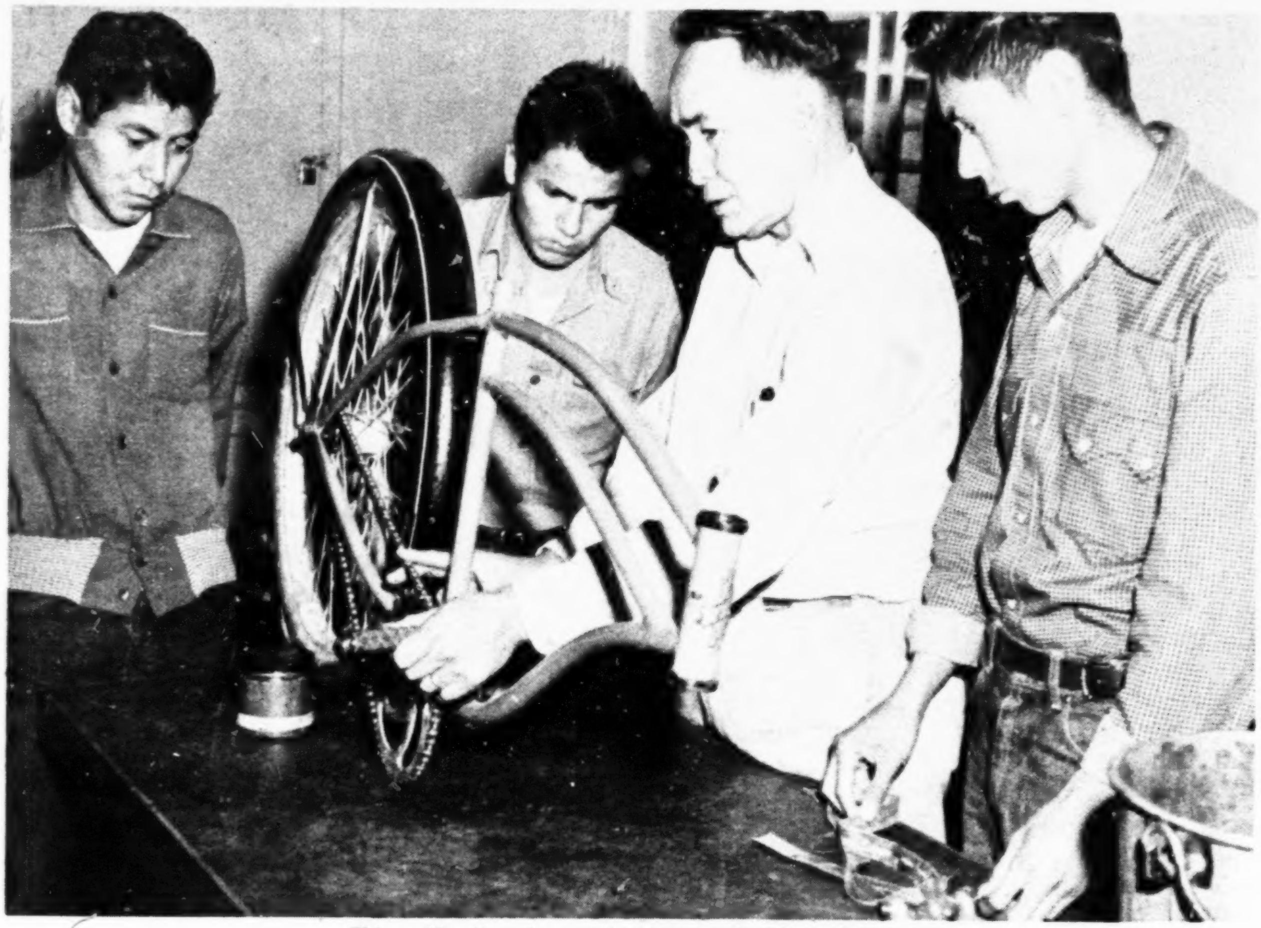
Learning to read and follow a recipe

First-year girls learn to prepare a simple breakfast

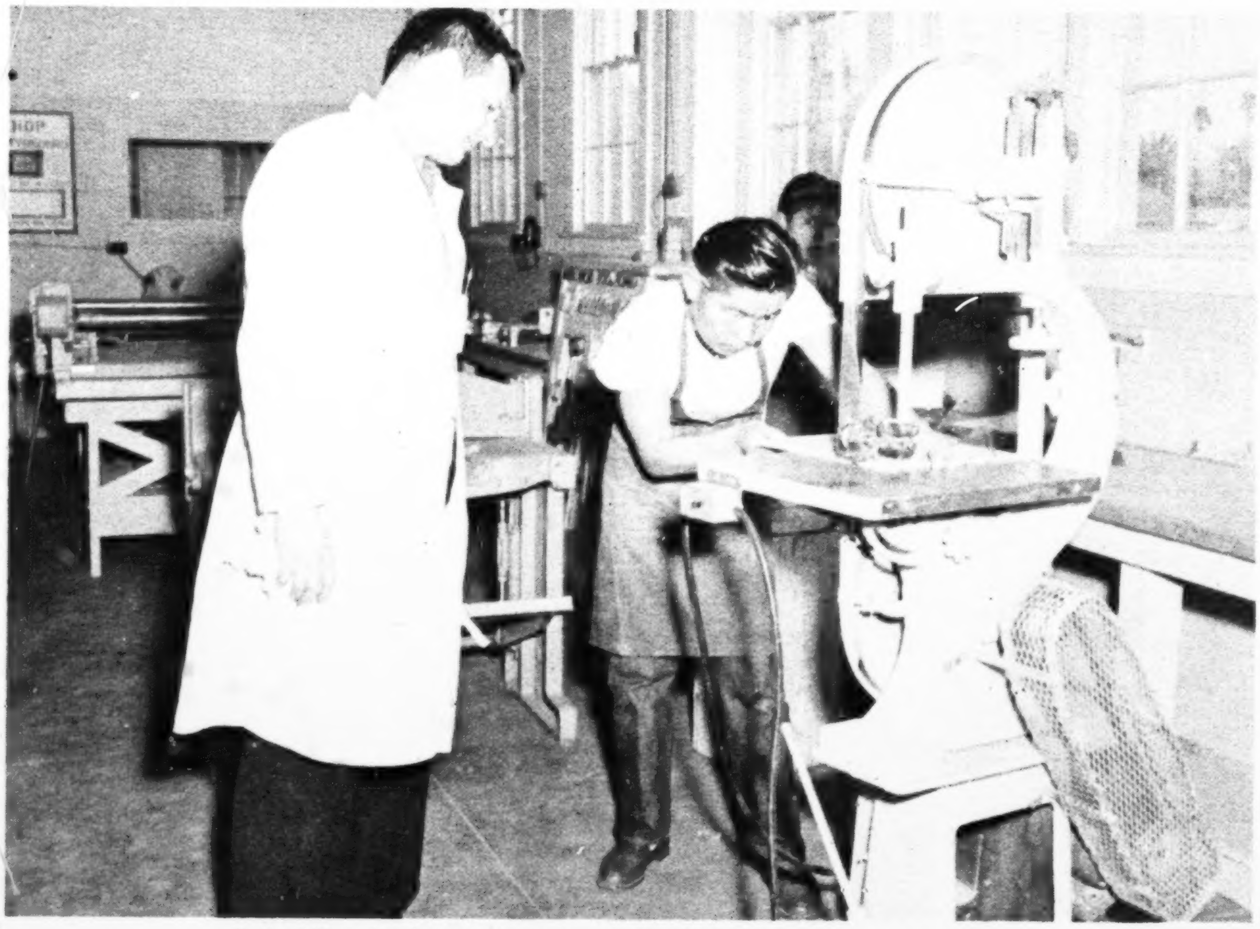


JACK PLANE
JACK PLANE
BLOCK PLANE
SMOOTHING PLANE
SCREW DRIVER
PUTTY KNIFE
SCRAPER
BIT BRACE

Boys learn the names of tools as well as how to use them



Things like bicycles need to be repaired immediately



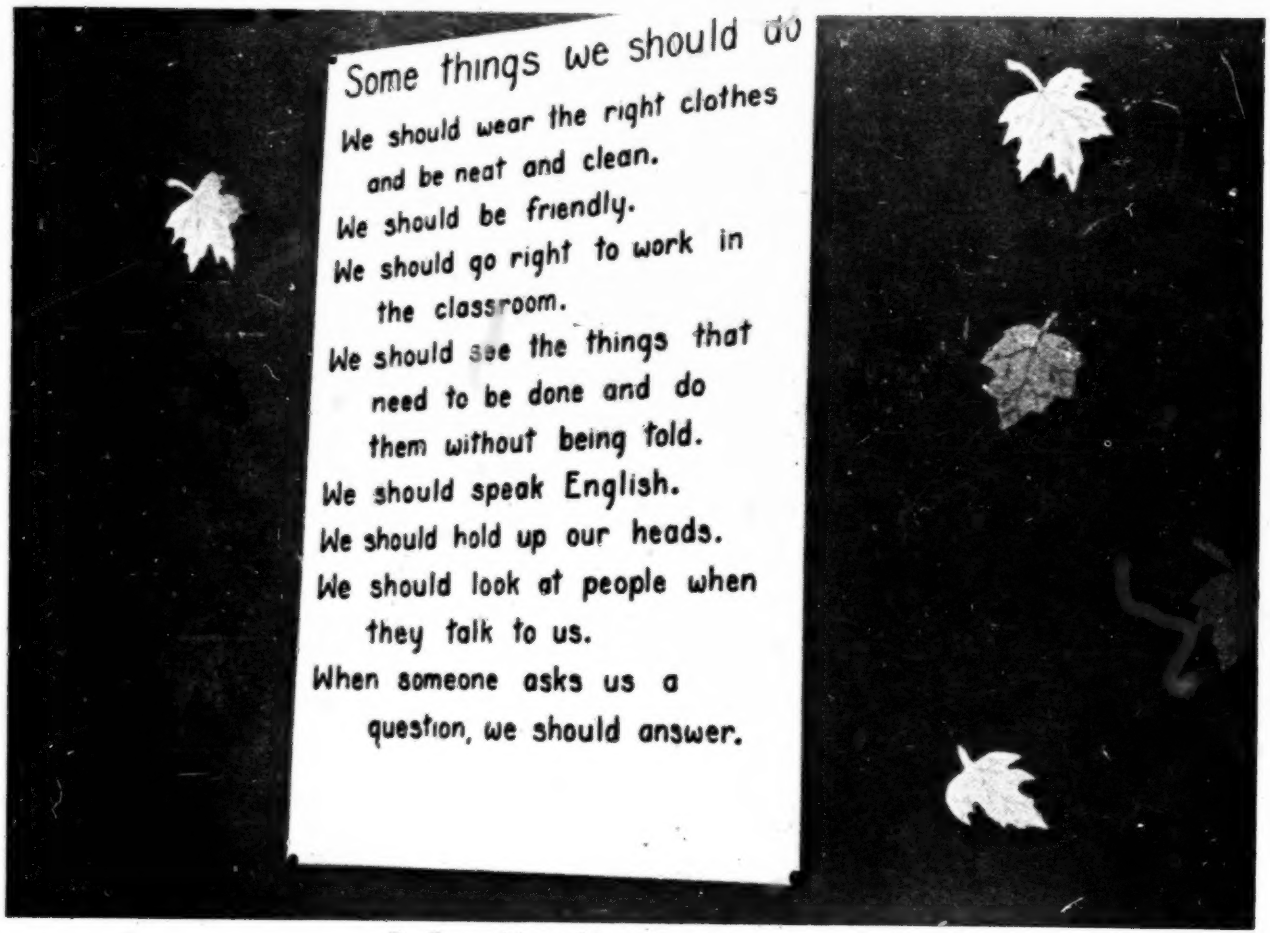
Both skill and safety are important in teaching the use of power machinery

Boys practice "party manners" while eating refreshments

Pupils can have fun at parties and learn at the same time

Boys, as well as girls, can learn to be good housekeepers

Everyone learns to make his own bed



Some things we should do

We should wear the right clothes and be neat and clean.

We should be friendly.

We should go right to work in the classroom.

We should see the things that need to be done and do them without being told.

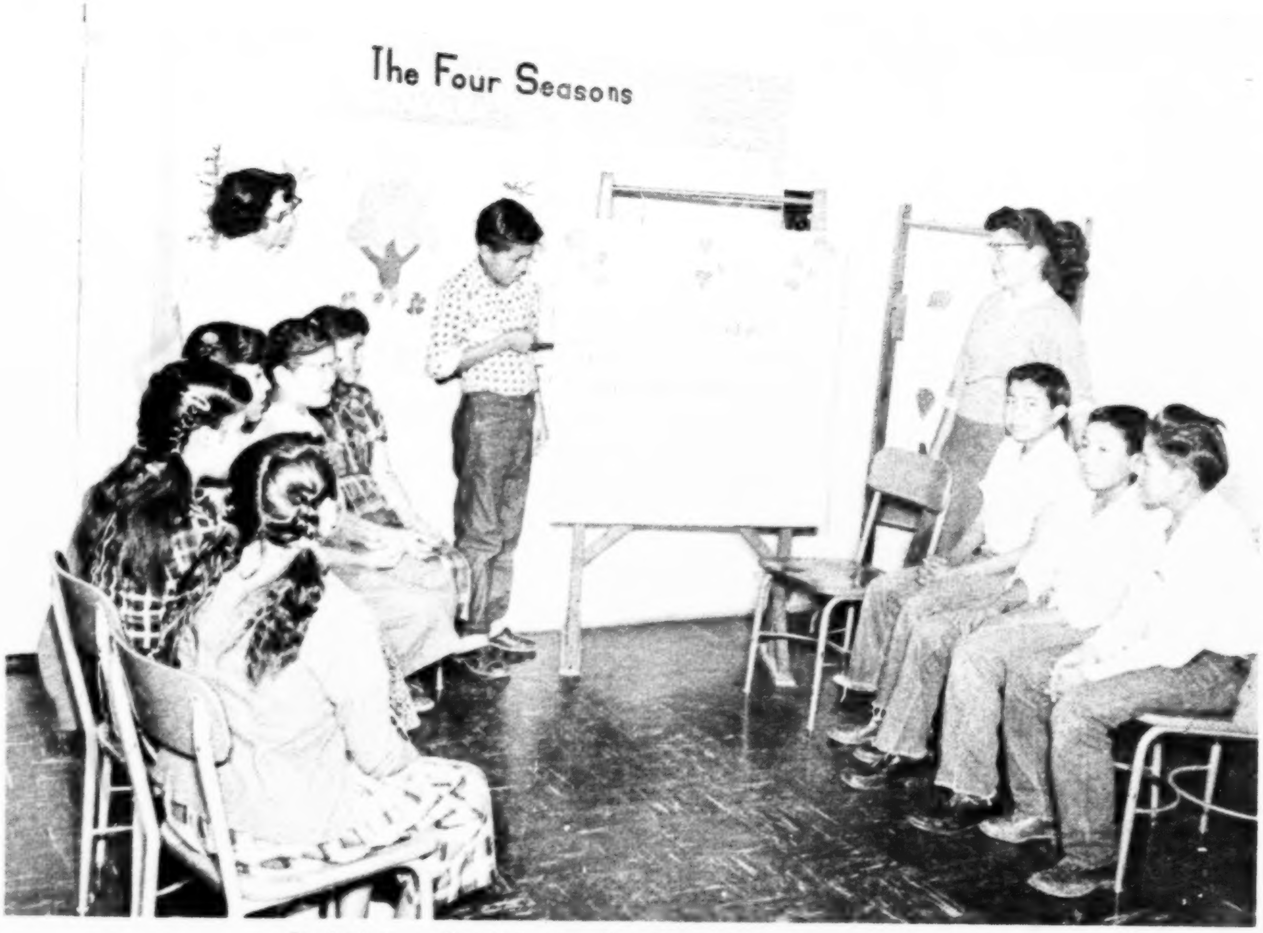
We should speak English.

We should hold up our heads.

We should look at people when they talk to us.

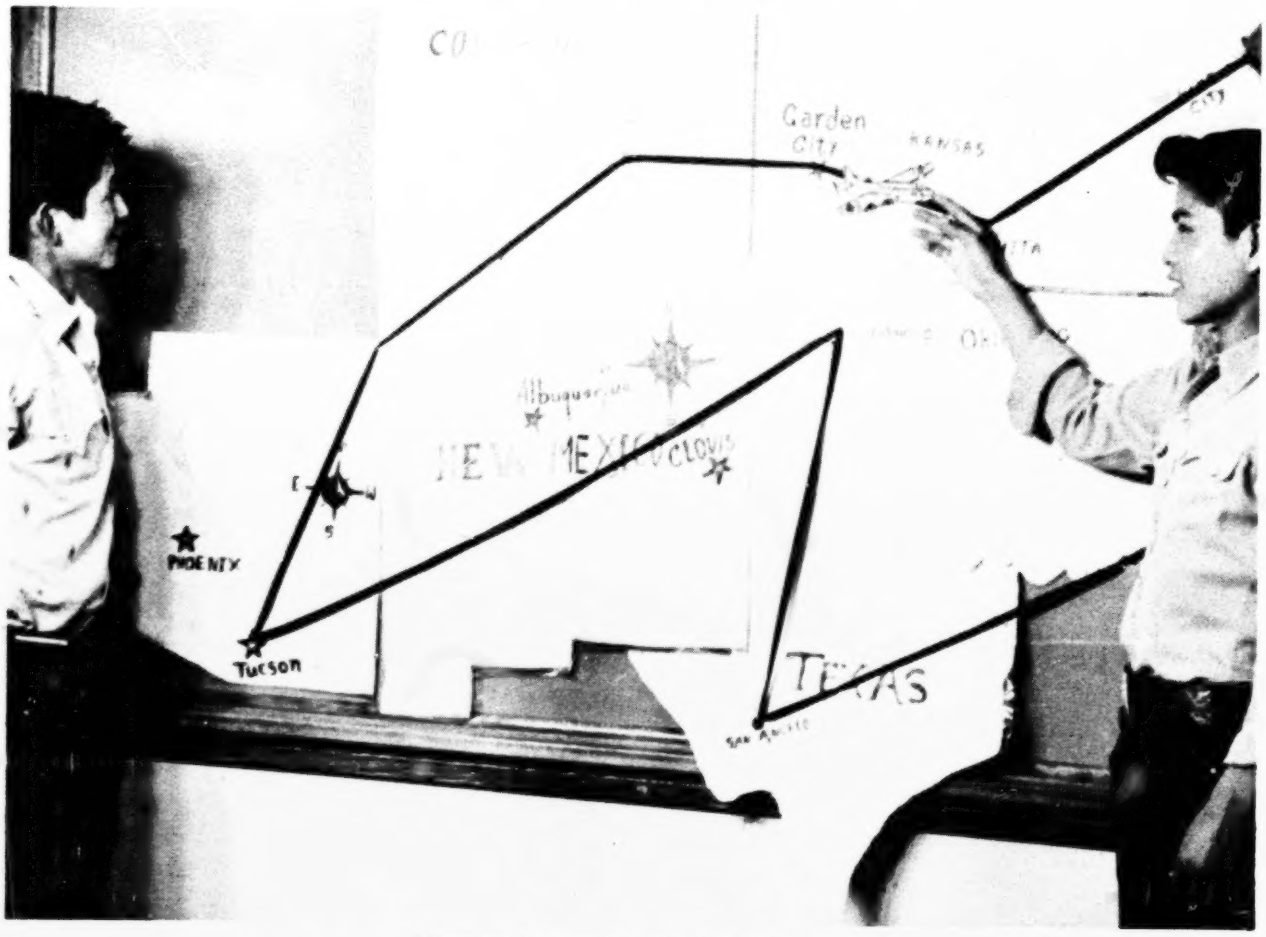
When someone asks us a question, we should answer.

Pupils participated in setting their own standards



Beginning reading being taught with the help of experience charts

Material was simplified so that pupils could read it


Garden City
KANSAS
Albuquerque
NEW MEXICO
CLOVIS
PHOENIX
Tucson
TEXAS

Newsworthy events were located on maps

Demonstration, dramatization, and practice are needed to learn good table manners

A pupil, in an assembly program, explains how to make change

"The hobby clubs afforded opportunity for both recreation and learning."

Collecting stamps is an interesting hobby from which one can learn a great deal

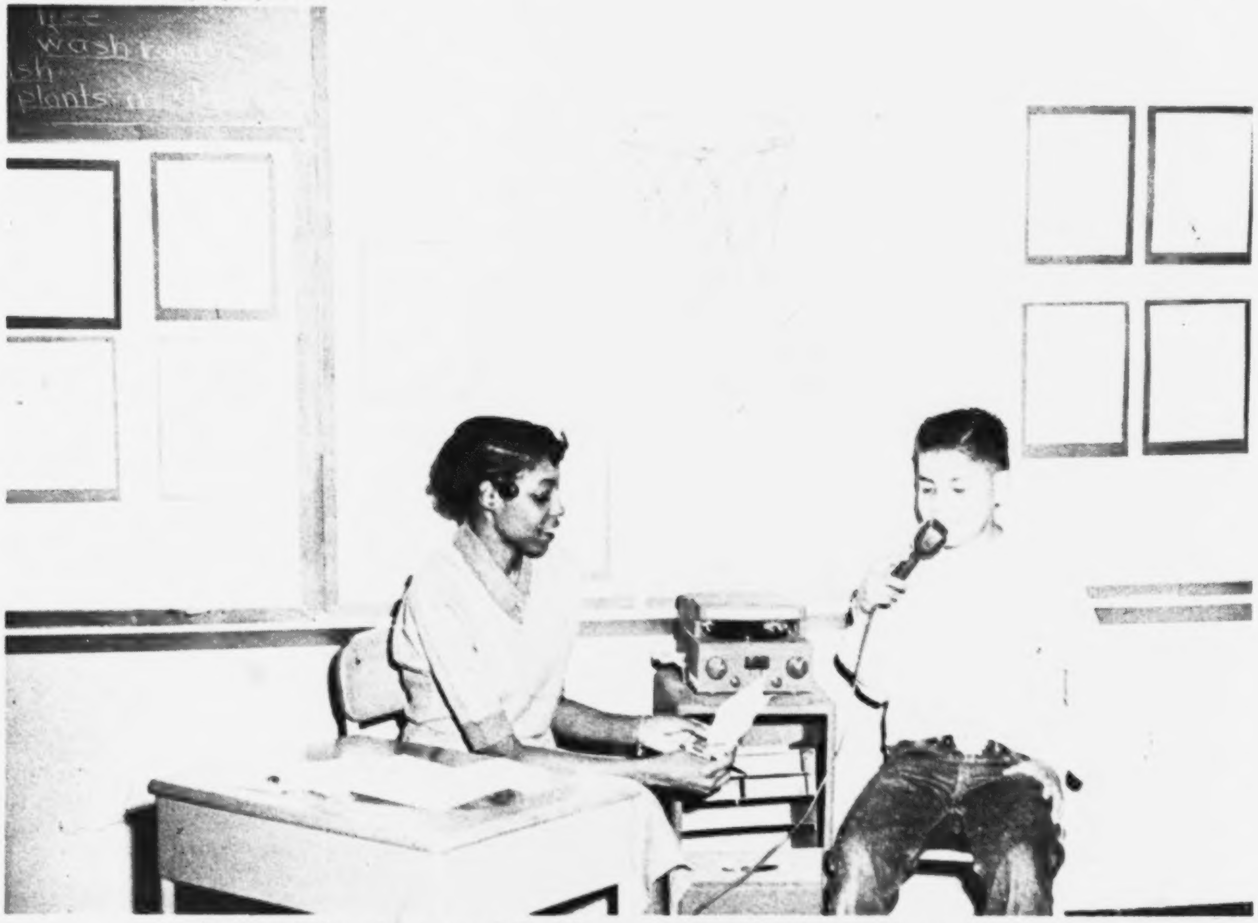
A bicycle hobby club poised for the start of a race

Boy Scouts act as guides to visiting Cub Scouts

"It occurred to the people in the special program — that society in general had met this problem by the establishment of banks. Why not a school bank?"

School banks taught banking practices and money management

"Learning a second language is not easy for most of us. . . . A number of factors seemed to conspire to make the learning of English about as difficult as possible for the Navajo pupils."



Progress in learning to speak English was measured by a series of recordings

Pupils use the tape recorder in perfecting their spoken English

"One final device which was developed to stimulate interest in learning to read and write English . . . was the . . . student newspaper called the Sherman Bulletin."

The Sherman Bulletin

Published by Sherman Institute as a Regular Part of the School Work in the Off-Reservation Navajo Training Program

VOL. 44 Riverside, California, Monday, March 3, 1952 No. 6

NEW CHIEF OF EDUCATION APPOINTED

RAIN HELPS SHEEP AND HORSES

This morning I would like to tell you about the summer I spent at home. I lived with my parents at home. We had no rain last summer. We got water from the trading post for the sheep and horses. My brother and I camped out with the sheep and horses. Sometimes I herded the sheep and my brother looked for water. We lived on the mountain. There was water in the canyon below the mountain. Then in July it started to rain. We were happy about the rain that came down. Then we said maybe the sheep and horses will get well now that is raining. It rained in August again. We had lots of rain in August. I was very happy about the rain.

—*Tony Tunney, Intermountain*

DRIVERS TRAINING FOR 5TH YEAR NAVAJOS

Just recently, some of our fifth year Navajo boys started taking a drivers training course, they meet every morning on school days at 8:00 a. m.

Mr. Grant a high school teacher, teaches this course of training.

A student who's taking drivers training must be at least 16 years old and he must not have a drivers' license.

The purpose of this is to teach them to know how to drive an automobile when they get out of school.

The students who are taking drivers training are Joe Capitan, Billy Betony, Neil Roanhorse, Woody Sam, Billy Francis, Pete Claus Chee, Fred Nelson Begay and Willie White.

—*Howard Ladd Leonard, Chilocco*

PUPILS AT THREE SCHOOLS REMEMBER—

Albuquerque Weather

February 7th

Temperature at 2 p. m.—58 degrees F.
The sun is shining.
There is no wind today.—*Johnny Begay*

Phoenix Weather

At 10:00 on Thursday, February 7, the temperature was 66 degrees.

At 2:00 the temperature was 75 degrees.

The sun shone all day. There were only a few white clouds in the sky.

Sherman Weather

February 7th

10:00	70 degrees
2:00	76 degrees
Sunny until	3 o'clock
Cloudy after	3 o'clock

Mrs. Hildegard Thompson who worked at Window Rock, Arizona as Director of Navajo Schools has recently taken the place of Dr. Beatty who resigned to work with UNESCO.

Mrs. Thompson has worked with the Indian Service for many years. During the years she has worked, she and her co-workers have helped many Navajo students get an education.

Mrs. Thompson also wrote three Navajo stories. They are the following: "Primer," "Pre-Primer," and "Coyote Tales." She had some help from various people to complete the books, which the students enjoy reading.

We know Mrs. Thompson will be happy with her job because she will not only help Navajo students get an education, but she will also help many other boys and girls get an education.

We sincerely wish Mrs. Thompson success as our new Chief of Education.

—*Virginia Begay, Carson*

BE GOOD TO YOUR EYES

If your eyes are not feeling well you should go to see the eye doctor. If the doctor says you need glasses you should be glad to wear them. If you do not take good care of your eyes you might lose your sight. When you get glasses you should wear them. Your glasses will help you when you study. They will help you see better. Do not be ashamed of your glasses, they are your friends.

—*Marie Antone, Phoenix*

Read **Kee Tsosie's** story on page 11. It is a very good story.

THE MARCH OF DIMES

We have joined the March of Dimes.
Each child had the March of Dimes cards.
And the workers had cards too.
Beclabito school helped with $15.15.
We are glad to help others.

—*Frank E. Yabeny, Beclabito*

SAVING ACCOUNTS

I would like to tell about the money that we have saved in the First National Bank of Nevada in Carson City. Mrs. Harnar's Fourth and Fifth Year Groups have saved over $990.90. One of the boys took his bank book with him when he went on the job training so that we could not add his amount with this total The Fifth Year students are saving for graduation and for money to go to work on.—*Ada Welch, Carson*

WHY EVERY YOUNG PERSON SHOULD BE IN SCHOOL

I guess everybody should know why we are in school. We want to learn something from school, that's why. Everywhere young people go to school in the United States because they want to learn. Some of us get a good education in government schools.

We not only learn handwriting and to speak English. We are learning how to get a good job, too. We want to be able to make a good living when we finish the special Navajo program. Boys and girls, we are learning many things. Try to do your very best.

—*Ben Costillo, Chemawa*

HOW TO BE A GOOD CITIZEN

We should all try to learn how to take care of ourselves. Keep our clothes and our room clean. We should all try to do our best to learn more because our fathers and mothers want us to learn how to speak English. Some of these days we might try to interpret for the Navajo people. That is why we should try to learn English while we are at school. We should not waste our time in our classroom. We should greet people we meet so people will like us. We should help the little boys and girls to do things and get them to do things in the right way. Some of them are experiencing their first year at school. They don't know what to do, so we should help them. Now about school. We should get to school on time. If we are late, we should tell the teacher why we are late. We boys should not leave our shirt tails out when we go to school.—*Dan Lake Jr., Chilocco*

Each school contributed to each issue of the monthly Sherman Bulletin

LEARNING TO MAKE A LIVING

It will be remembered that one of the major purposes of the Special Navajo Program was the providing of each pupil with a marketable vocational skill with which he could support himself and his dependents after graduation. It will be recalled, too, that during the first three years of the five-year sequence the boys were given prevocational training in a general shop and the girls were given training in home economics. During the fourth and fifth year each pupil was to receive specialized training in the occupation which he or she had elected to follow.

By the fall of 1949 the pupils who had entered Sherman Institute three years earlier in 1946 were ready to begin the vocational phase of their training. A year later the same situation would exist at the Phoenix, Chilocco, and Stewart schools, and a year later still at Albuquerque and Chemawa. Consequently, in the summer of 1949 a group of the persons concerned met to determine in which vocations training would be offered and to establish learning goals in the vocations selected.

It was recognized that a number of factors would influence the selection. First of all, it was agreed that a sounder program would result if a relatively small number of vocations were offered at each school with a strenuous effort to achieve an instructional program of high quality; second, the vocations should not require greater language and mathematical skills than the pupils had been able to acquire; third, job placement opportunities in the general locality of the school, including summer placement and on-the-job training, would be an important consideration; and, fourth, perhaps to some extent the skill of various vocational instructors and their enthusiasm for the program would be taken into account.

In the 1949 conference a beginning was made on developing fourth and fifth-year learning goals in home service and day school housekeeping, for girls, and in carpentry, baking, and institutional cooking for boys. At the same time, first, second, and third-year goals were revised or further developed for woodworking, general metal work, general automotive work, leatherwork, and masonry. The home economics goals were also revised. At successive summer work sessions in 1950, 1951, 1952, and 1953, fourth and fifth-year vocational goal were developed for the following additional vocations:

agriculture
auto mechanics
automotive body and fender repair
dairying
dry cleaning
filling station attendant
furniture upholstery and repair
general service – hotel and motel (girls)
hospital ward attendant (girls)
landscape gardening
masonry
metal lathe operation
painting
practical home nursing (girls)
printing

shoe repair
waitress and short order cook (girls)
welding and forging

Still later heavy equipment operation was added. At no one school were all of these vocations offered. If a pupil wished to train for a vocation that was not offered in the school he was attending, it was possible for him to transfer to another school where it was being given.

As has been noted earlier, whereas the first three years of the program, including home economics and prevocational shop, were under the direction of the program leader, she shared this responsibility with the school's vocational head during the fourth and fifth years. This divided responsibility called for close cooperation and consultation between the leader and the vocational head and in general worked very well. One result of the organizational plan was that in the fourth and fifth years of the program a good many people in the persons of vocational instructors who had not heretofore been associated with the Special Navajo Program were now drawn into it. These instructors (and often the vocational head himself) had to be oriented to the philosophy and objectives of the program. In many cases this was not an easy task. In many cases, more so in those days than now, the vocational instructor was not a trained and qualified teacher. He was more likely to be a craftsman who picked up his knowledge of teaching method and technique in a somewhat hit-or-miss fashion. If he were a "natural' teacher – that is, if he enjoyed teaching his skills to someone else and had some insight into how pupils learn, he would probably do a creditable job – even an outstanding one. Unfortunately, not all of the instructors were thus naturally endowed. Some of them were frankly dubious that these unsophisticated Navajo youngsters could ever be taught a trade.

Most Navajo boys upon entering vocational training were disadvantaged in certain ways. The culture from which they came was not highly mechanized. Whereas a non-Indian boy of their own age might have his own "jalopy" with which he constantly tinkered, or might be a "ham" radio operator and build his own transmitting and receiving equipment, have helped to maintain farm equipment, or at least have experimented with his father's tools in various ways, the Navajo boy had had little or nothing in the way of such experiences. He was probably unacquainted with most handtools and unfamiliar with their English names. Some of the instructors simply couldn't understand how any boy could grow up and not know these things. They were likely to conclude, at first, that if he didn't know them he was "stupid."

But the Navajo pupil was very likely to have some factors working for him, too – for example, a fine aptitude for spatial relations and visual imagery, or a sure, deft, manual touch. Whether these attributes spring from Indian culture is a matter of conjecture, but there are many observers who believe there is a higher incidence of them among Indian children than among their non-Indian contemporaries.

In time the instructors came to understand their pupils and their jobs much better, but until they did there were disappointing experiences – and some humorous ones. Usually these were a result of the instructor assuming that the pupil knew something he had never had any occasion or opportunity to learn. One day a vocational department head stopped in at the auto mechanics shop to find the instructor almost foaming at the mouth. When his vexation had subsided a little he explained. "I have more work here to get out than I can possibly get done and I thought those two Navajo boys could help me. I asked them to take the bolts out of the transmission on that truck and showed them where the bolts were. I gave them wrenches – the right size and everything. Do you know what they did? They twisted every one of those bolts in two and it took me an hour and a half to drill them out!" The instructor had omitted one important step in his instruction. He had neglected to show the boys that a nut is removed from a bolt by turning it in a counter-clockwise direction. The boys had tenaciously forced them in a clockwise direction until the bolts twisted in two. Why should anyone automatically know that a nut or screw should be turned counterclockwise to loosen it? Most persons do know it because of experience from early childhood, but even then they may become momentarily confused when lying on their backs under an automobile and working on a bolt which is in an awkward position.

At a different school a home economics teacher was teaching several Navajo girls how to make cookies. She had found that it was difficult to give the girls verbal directions because of their limited English. So she decided it would be much easier to teach by demonstration only without explaining each step. She knew that they were keen observers and could probably duplicate what she had done. She enjoined the girls to watch closely and then do everything exactly as she had done. The teacher measured her flour and began to mix in the other ingredients. In the process she broke an egg into a saucer, noticed that it was not fresh, threw it out, found a fresh egg, and finished making the cookies. They were delicious. She then told the girls to try their hand and to do exactly as she had done. She was dumfounded to see that nearly every girl broke an egg into a saucer, threw it out, broke another one and went on with her cookie making. After that the teacher found it preferable to explain why she did things even if communication was difficult.

It was important to the learning of the Navajo pupils that there be coordinated planning between the vocational instructor and the classroom teacher with whom the pupils were still spending half of the school day. This coordination was particularly important in the teaching of vocabulary and arithmetic skills, both of which would be geared to the instruction being carried on in the shop and be made immediately functional. In the fourth and fifth years the classroom teacher would have from 25 to 36 pupils in the morning and the same number of different pupils in the afternoon. They might be all fourth-year pupils, or all fifth-year, or a combination of both. But a great effort was made to group pupils in academic classes by vocations so that the vocational instructor would not have more than one academic teacher with whom to plan. The vocational and academic teachers tried to get together at least once a month for planning sessions and oftener if possible, but this was not always easy to do. Some schools did a good job of it while others were only fairly successful.

In a few situations the special Navajo pupils were grouped separately in vocational training, but usually they were integrated in shop classes with the regular program pupils. This latter was the preferred procedure. This sort of arrangement called for a high degree of individualizing of instruction since the Navajo pupils progressed at varying rates and of course often had learning needs quite different from those of the regular program pupils. Shop instruction, however, in its very nature is a pretty highly individualized procedure and this presented no great difficulties to the shop instructor who was alert to the situation. He had to learn, of course, to take the pupil where he was instead of where he thought he should be, just as the academic teachers had been required to learn to do. Frequently, perhaps typically, the Navajo pupils developed mechanical skills more rapidly than they developed English language skills and so communication between instructor and pupils remained something of a problem.

The outstanding shop teachers learned that teaching English and encouraging the Navajo pupils in the use of it was a part of their job too.

At the outset of the Special Navajo Program the goal established was to provide each graduate with one salable skill. It was not expected that in the time available for training it would be possible for many to become highly skilled. The original expectation was more nearly of the level of a mechanic's "helper." Time was to prove that this expectation was too modest in many cases as graduates went on to greater accomplishments, but more will be said of that later on.

In the prevocational shop training, emphasis was placed on "handyman" skills or practical arts. Wherever possible they were allowed to do things which had immediate practical value. For example, boys would be shown how to change a tire, how to oil the hinge on a squeaky classroom door, or how to replace the glass in a broken window. They were helped to make things for personal or classroom use such as shoe shine boxes, picture frames, shelves, boxes for the safekeeping of personal articles, or matchboxes which they could take home in the spring as gifts to the homefolks for use in the hogan. The girls were taught to fit and alter their clothing and to repair it, as well as to make up material which might be sent to them from home. These activities served to familiarize the pupils with the names of the tools they would use. The void occasioned by the absence of a mechanical tradition in Navajo culture had to be filled.

The vocational instructors in the fourth and fifth years, being preeminently craftsmen, were also often perfectionists. It troubled them to see graduates leaving their classes before they were highly skilled. Often they would argue that if they were permitted to keep the Navajo pupil "another year or two," they could "really make a craftsman out of him." While this attitude on the part of the instructor was understandable enough, officials in the Special Navajo Program had to hold the line on the overall five-year time limit. As time went on, evidence accumulated that graduates were not losing their jobs because of lack of job skills. When jobs were lost or given up it was usually for lack of communication skills or because of difficulty in making a social adjustment. Consequently, when it was possible later on to lengthen the program to six or eight years with pupils who entered at a younger age, the extra time was used in developing language and social skills.

Home economics teachers fell prey to "perfectionism" at times too. From time to time parents would buy material at the store or trading post and send it to their daughters to be made up into dresses. This material was not always well chosen and might be rayon or some other material with which it was hard to work. The inclination of the teacher might be to put the material away until the girl had progressed far enough in her sewing skills to make a better job of it. But the girl's disappointment, and that of her parents, at such a delay outweighed the other consideration and it was important that the treasured material be translated into a dress as soon as possible even though the workmanship was not of the highest quality.

Early in the program both employers, such as contractors, manufacturers, and ranchers, and labor union officials, especially in the craft unions, were called into consultation by the Bureau for the purpose of securing their advice both as to the vocations which should be taught in the Special Navajo Program and the content of the vocational goals and study guides. Both groups were cooperative, gave very valuable advice and were extremely helpful. This was not only useful in setting up the training program, but it paid huge dividends later on by paving the way for placement and development of the graduate after he was on the job. Both employers and union officials became acquainted with the purposes of the program and became interested in it and sympathetic to it.

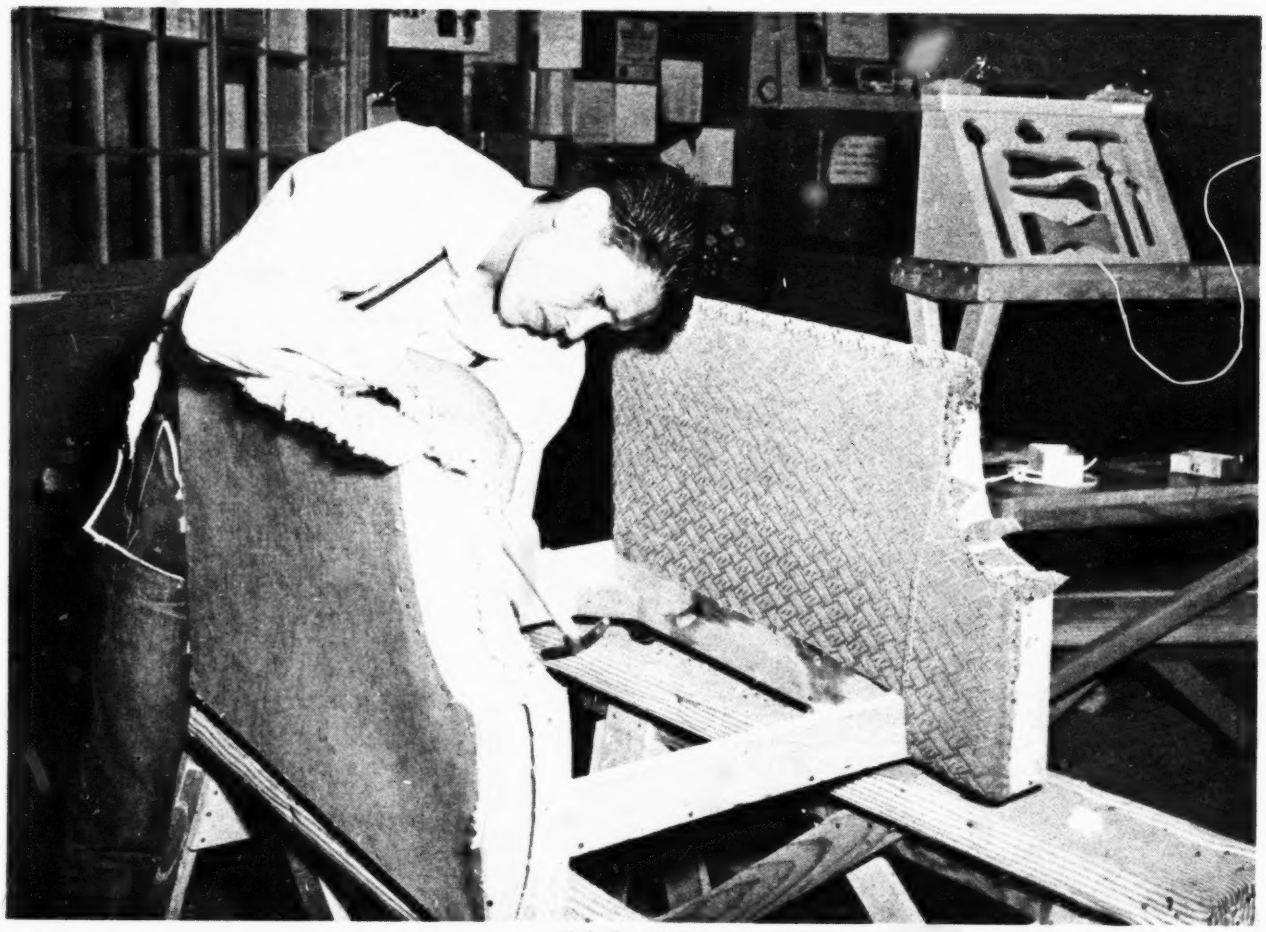
The labor unions which had apprenticeship training programs of their own were inclined to take the position, at first, that the vocational training a boy received in school was of minor importance. They contended that if he was given a sound academic background they could do a better job of providing the specific trade training. There was considerable validity to this argument but it had its limitations. For one thing, the unions were soon willing to shorten by as much as six months to a year the apprenticeship period of a Special Navajo Program graduate. Futhermore, it was noticed that when a layoff occurred the boy with even two years of training had an advantage in being retained on the job. Of course it is true that they were not skilled craftsmen at the time of their graduation and that a great part of their training took place after they entered the labor market, but it is doubtful that very many boys completely lacking in training and without any fund of mechanical "know-how" to draw on would have survived the early days of apprenticeship.

As the Special Navajo Program developed, the vocational training in the school itself, summer job placement, on-the-job training, and full-time job placement after graduation became parts of an integrated process to such an extent that it is difficult to describe them separately. The placement and follow-up of graduates is such an important part of the story, however, that it is accorded a separate section later on. At that time summer placement and on-the-job training will also be described.

". . . one of the major purposes of the Special Navajo Program was the providing of each pupil with a marketable vocational skill . . ." There are many ways to earn a living. Some of the occupations for which Navajo boys trained are shown on the following pages.

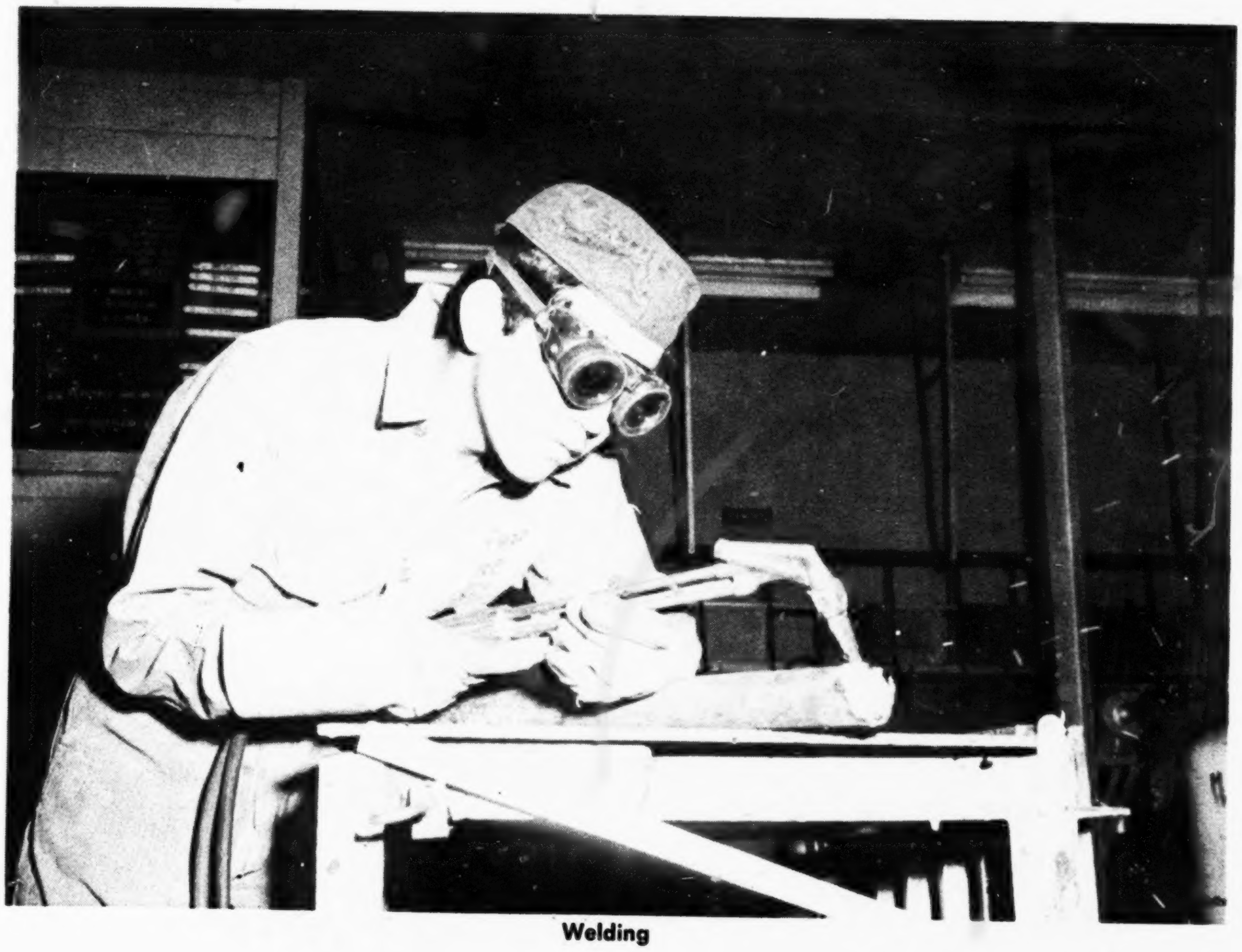
Masonry

Carpentry



Upholstering

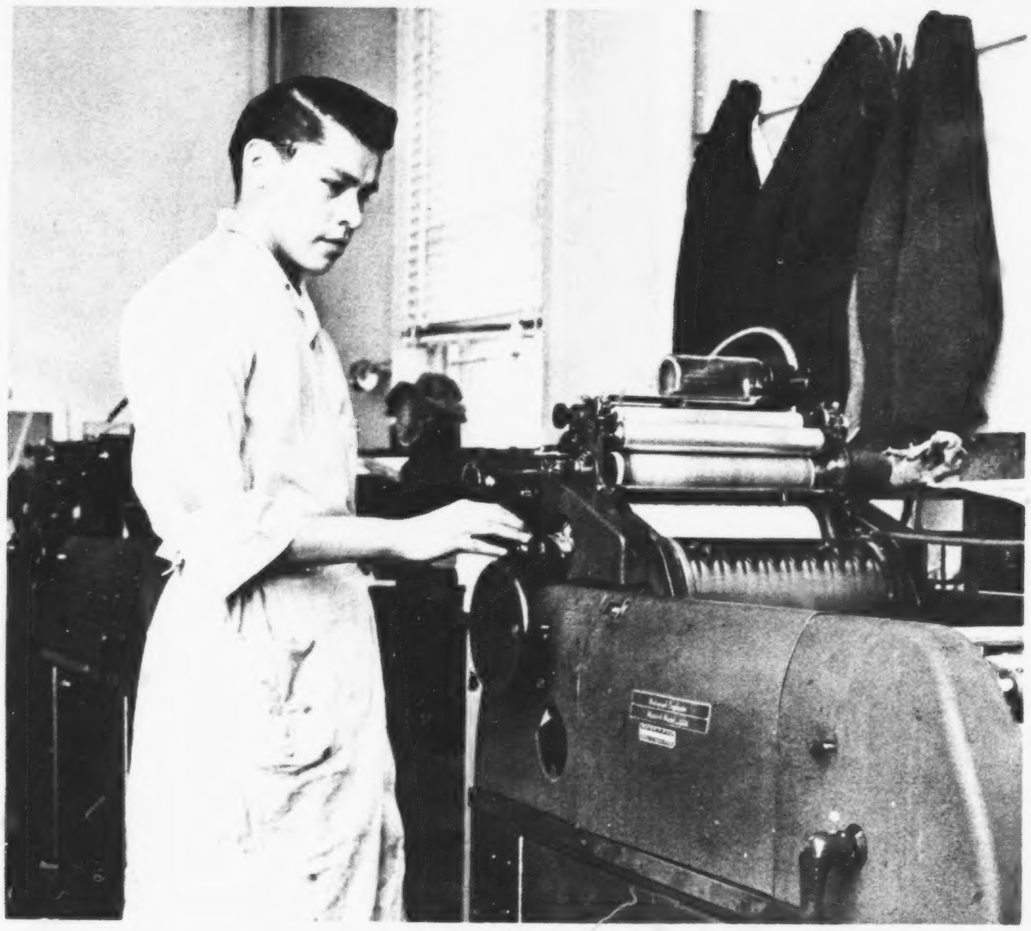
Sheet metal work



Welding

Body and fender repair

Drafting



Printing

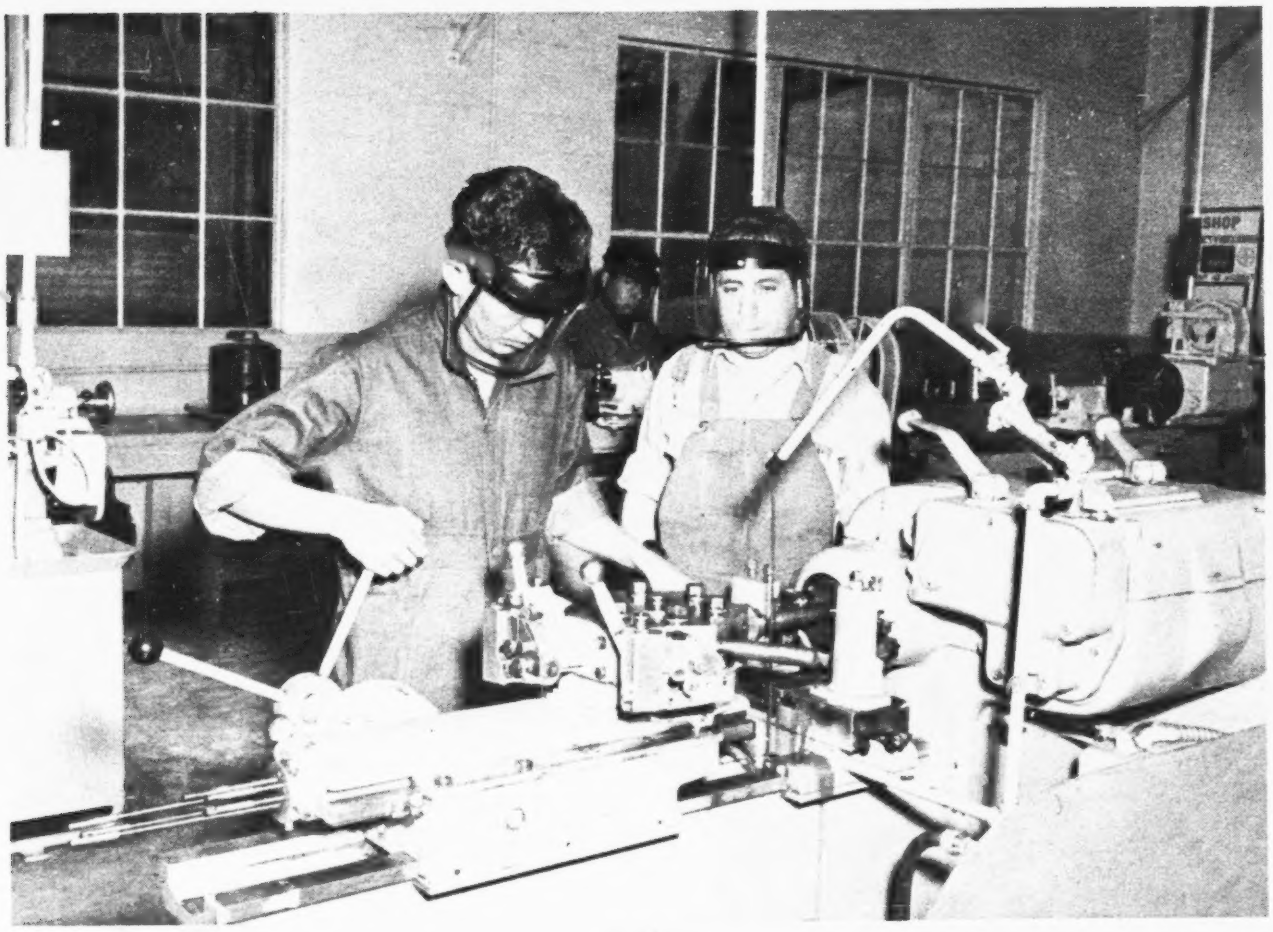
Roller
NO 20
Creeper

Auto mechanics

Heavy equipment operation

Farming and ranching

Painting



Machinist

Institutional cooking

Baking

Girls trained for jobs too, although opportunities for them were more limited. A majority of girls went into home service, but there were some other vocational opportunities.

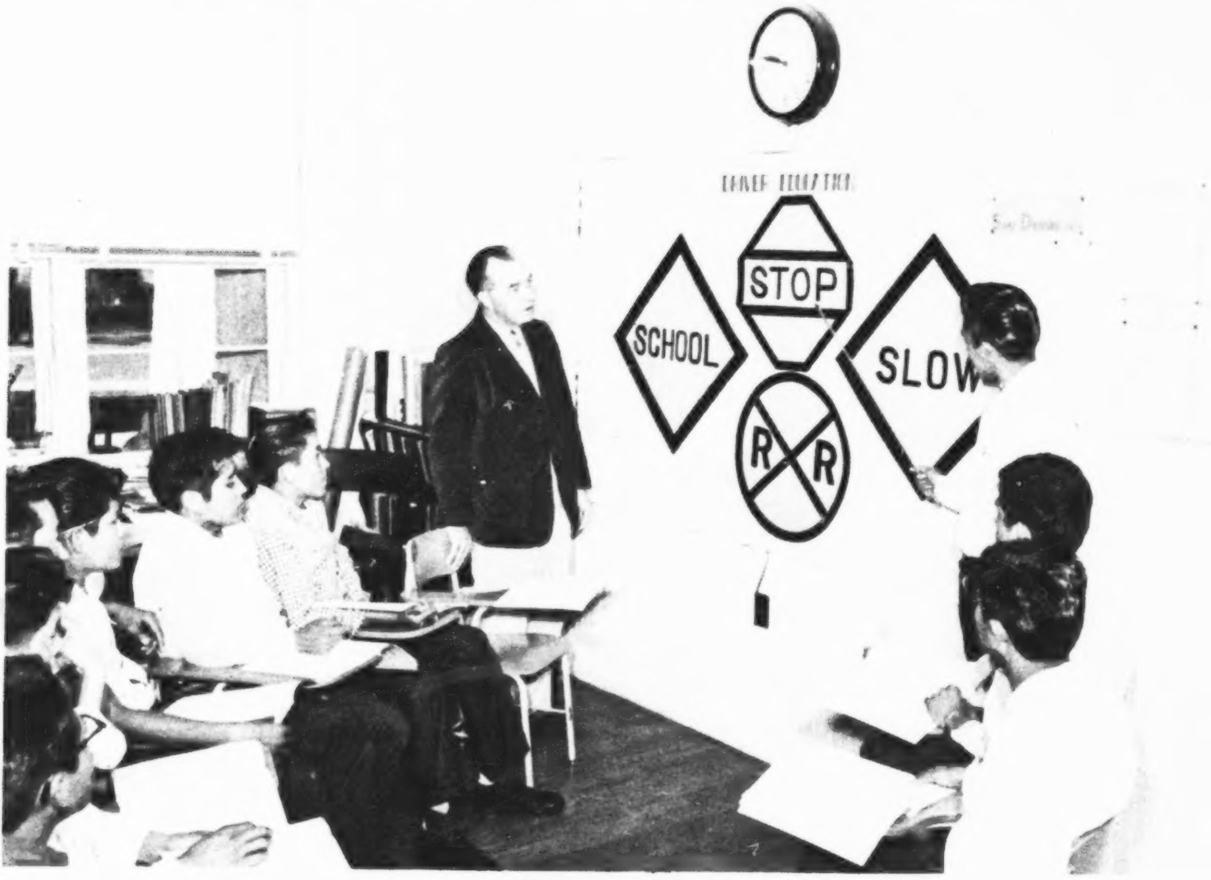
Home service

Home service

Hospital ward attendant

Dormitory attendant

There were other learnings related to preparation for working careers.


DRIVER EDUCATION
STOP
SCHOOL
SLOW
R R

Driver education

Girls learned to make their own clothing

Boys learned to prepare simple meals for themselves

Girls model clothing they have made

Two girls pack to leave for jobs

Boarding the bus to leave for job placement

PERSONNEL CHANGES – PROGRAM GROWTH AND DEVELOPMENT

PERSONNEL CHANGES

During 1949 several important personnel shifts occurred which related to the special Navajo Program. The director of education on the Navajo Reservation was designated to assume responsibility for opening a huge new boarding school for Navajo pupils. The story of this school will be told a little later on. The supervisor who had directed the Special Navajo Program from its beginning was named to succeed the director of Navajo education. Her place, in turn, was filled by a supervisor of education from the staff of the Navajo Agency. The assistant supervisor of the Special Navajo Program continued in her job and at this time was joined by another assistant supervisor who had been serving as leader of one of the special program units. None of these personnel changes affected the philosophy or direction of the program to any significant degree. The philosophical foundations of the program were firmly established by then, especially among the top echelons of supervision.

UNITS OF SHORT DURATION

Later on three boarding schools of the Bureau were to enter the Special Navajo Program for brief periods of time. In the fall of 1954, Haskell Institute at Lawrence, Kansas began a unit with 157 pupils and enrolled 168 the following year. The program at Haskell Institute was closed at the end of 1956-57 school year after three years of operation. By that time the demand upon Haskell for post-high school vocational training of Indian students from many parts of the country had increased greatly. Inasmuch as the school was uniquely fitted to perform this function, the Special Navajo Program was closed there and the pupils sent to other schools the following year. Because of its brief life, it was never necessary to develop the fourth and fifth year vocational program at Haskell.

Of even shorter duration were Special Navajo Program units at the Ft. Sill and Riverside schools in Oklahoma during the 1954-55 school year. These were opened in response to the great pressure of applications and because these schools had some extra room. They were not continued beyond the one year. These are relatively small schools and it would not have been feasible for them to provide full-scale vocational training to special program pupils. The Cheyenne-Arapaho School in Oklahoma is also small and while it operated a Special Navajo Program from the fall of 1948 until the spring of 1959, it offered only the first three years. Pupils were sent to Chilocco or some other school of their choice for vocational training during the fourth and fifth years.

CURRICULUM GUIDES

Several times in the foregoing pages reference has been made to in-service conferences and workshops in which program goals and curriculum guides were formulated. The original conference in the summer of 1946 has been described in some detail. From that time through 1953 no summer passed without workers in the Special Navajo Program coming together for the purpose of pinpointing their objectives and sharpening their skills. This work was not done by a small select group of supervisors. The importance of involving as nearly all of the workers in the program as possible was recognized.

For example, the first conference in 1946 included 12 persons, actively engaged, with 4 others sitting in part time. The following summer, after the program had been in operation at Sherman Institute one year, 28 persons met full time with 5 others meeting on a part-time basis. The next summer, 1948, after the program had been in operation at three additional schools for one year, no fewer than 96 persons devoted themselves to the task for a 4-week period, with 15 others giving a part of their time. The full-time work group was comprised of teachers (including classroom, home economics and shop), teacher-interpreters, leaders, and supervisors. The part-time participants were for the most part administrators who attended either as consultants or for the purpose of familiarizing themselves more completely with the program. Others were specialists in home economics, vocational training, or guidance who were asked to serve as consultants. Marshalling such a large group of people into an efficient and productive working arrangement was no small feat, but the volume and quality of work they produced testifies to the fact that it was done successfully.

The products of these work sessions were called bilingual curriculum guides. What they sought to do was to spell out in specific terms those essential learnings which the Navajo pupils needed to acquire in the five years of time available to them if they were to have a chance to succeed in the major culture. These essential learnings were considered to be minimum. It was believed that, if not all, at least the great majority of pupils could reach these goals in the time allotted. And of course it was hoped that some pupils because of superior aptitude, hard work, or other advantages would go well beyond them. Selected pages of these bilingual curriculum guides have been placed in the Appendix for purposes of illustration. Obviously they are too voluminous to permit the inclusion of more than a sampling.

In the summer of 1947, the 61 original first-year goals were revised in the light of a full year of experience and were expanded to 72 goals. At the same time, goals for shop activities and home economics were spelled out in greater detail, although it was made clear that these were not to be considered as separate or different in kind from the other first-year goals. The suggested speaking vocabulary was revised and a section containing helps for teacher-interpreters was included. The work group then attempted and achieved the rather monumental task of setting up suggested learning activities for each of the 72 first-year goals. The guide made clear, however, that these were suggestive only and that the teacher was not bound by them or limited to them. To top off its assignment, the group managed to make a preliminary draft of goals for the second and third years of the program. It had been a busy month!

The following summer, with a larger group working, the first-year goals and suggested activities were revised, the second and third-year goals were revised and suggested activities added, and goals and suggested activities were formulated for the fourth and fifth year. In addition, prevocational goals were added for the first 3 years in masonry, automotive shop, leatherwork, woodworking, general metals work and home economics. A section titled "Steps Required to Teach a Child How to Do a Job Well" was new and specific goals and suggested activities to be used by the advisory (dormitory) staff appeared for the first time.

So, it went, year after year. As has been described earlier, in 1949, in addition to the usual work of revision, vocational goals for the fourth and fifth years were devised. In 1950 learning goals for a great many more vocational subjects were developed and this work was pushed still farther in 1951. This kind of intensive activity continued through the summer of 1953. These curriculum-makers had a minimum of outside help to lean on. Since the educational needs of their pupils were unique, they had to rely on their own judgment and experience to a very large extent. That the product of their labors lent direction, continuity, and strength to the Special Navajo Program can hardly be questioned.

The development of the curriculum guides was usually carried on concurrently with Bureauwide summer schools. It must be remembered that most of the education personnel in the Bureau had no connection with nor responsibility for the Special Navajo Program. At these large in-service training sessions an opportunity was provided, however, for demonstration teaching in which outstanding teachers and teacher-interpreters in the special program demonstrated those methods and techniques which had proved to be most effective. Whenever possible children who were actually enrolled in the special program were used as the demonstration class. The less experienced or less gifted teachers were helped by this method.

In 1952 a volume titled **Minimum Essential Goals for Everyday Living in Indian Schools** was published by the Bureau. This was the culmination of several years' work spearheaded by one of the Bureau's top home economics specialists. This collection of goals concentrated on the vast number of potential learning experiences existing in every school outside the classroom, shop, or home economics laboratory – particularly those inherent in dormitory living. While not designed especially for the Special Navajo Program, this guide proved to be very useful to it.

SPECIAL LEARNING MATERIALS

Still another matter which required attention in the Special Navajo Program was the providing of specially prepared instructional materials. Most of these adolescent pupils were at a beginning or primary level so far as their English language skills were concerned. They were no more than on a par with 6-year-old first graders in their reading and writing skills and actually were at a serious additional disadvantage since they were for the most part non-English speaking. Even those who had some knowledge of English did not possess anything like the oral English vocabulary that the average non-Indian 5- or 6-year-old beginner takes with him on his first day in school.

It must be remembered, however, that these pupils were not 5- and 6-year-olds; they were adolescents. Many of them were 14 years of age or even older when they started to school. As a result their interests, their experiences, and their emotions were those of adolescents. They were not "babies" and they resented being treated as if they were. Consequently, the learning materials commonly used with beginners were simply not suited to them. The need was for material at a primary level of difficulty but at an adolescent level of interest. To persons experienced in working with such pupils this is the most logical and obvious fact imaginable, but for some reason its logic escapes some persons new to the work.

At least one teacher had to learn this lesson the hard way. She had no patience with all this folderol about "special materials." After all, there were basic readers available prepared for children who were learning to read. They had been prepared by experts who knew what they were doing, so why not use them? So on this occasion she called on a tall over-sized Navajo boy to read from the primer. Laboriously but obediently he started out:

> "See Dick run, oh, oh, oh!
> See Jane run, oh, oh, oh!
> Dick and Jane, see them run, oh, oh, oh!"

Suddenly he could take it no longer. Slamming his book shut and drawing himself to his full height he said, "Silly! g-d d--n!"

It is easy enough, of course, to speak of the need for special materials as we have done, but quite a different thing to fill it. The fact is that such materials are not available on the commercial market. The production of educational materials in the United States is standardized on the normal age-grade relationship. The demand for anything different represents such a relatively small number of cases that it is not economically profitable to market. Besides, these Navajo pupils needed learning materials the content of which would deal with the particular and immediate things they needed to know.

The people working in the Special Navajo Program had tried to meet this problem from the beginning. Teachers and teacher-interpreters, working under the guidance of their supervisors, had developed experience charts, reading charts, booklets, and pamphlets about subjects of interest and concern to these pupils, but written at a low level of difficulty. They had attempted to simplify and re-write more difficult published material. This was not easy nor entirely satisfactory. Most teachers are not gifted writers and the work required an inordinate amount of time. As the pupils moved along in the program they needed progressively more difficult material. The production of top quality educational material is a science as well as an art. Attention must be given to vocabulary control, sentence span, word repetition, and many other things.

In 1951 the Bureau was able to secure the services of an internationally recognized writer of children's books who had earlier worked in the Bureau as an elementary teacher and supervisor. She knew and understood Indian children and Indian culture. She began the task of developing a fund of instructional material which could be used throughout the Special Navajo Program. The first step was to make a thorough study of the learning goals which had been developed for the bilingual curriculum guides. The next was to visit the program units at the various schools to observe how the teachers were developing these goals and to study the pupils in their school setting. Only in this way could materials be made to fit the curriculum at the proper levels of difficulty, interest, and need. Conferences were held with a great many of the teachers and supervisors. Material already prepared and in use was studied.

The specialist in teaching materials finally grouped the curricular content under nine main headings: Locality (matters of the most immediate local concern), Food, About

Myself, Health, Time, History, Science, Vocational, and Miscellaneous. For example, in the category, About Myself, the adolescent's typical interest in and concern about himself was capitalized upon under such titles as **My Book About Clothes, The Looking Glass, Campus Behavior,** and **I Am Neat and Clean.**

The approach used to the matter of time is illustrative and revealing. The native Navajo attitude toward time is different from that in the Anglo culture; there is by no means the same sense of urgency. Consequently, units of time were never graduated as fine in Navajo culture as in that of our modern world. The concepts of months and days were serviceable, for example, but seconds and minutes meant nothing. Yet, these young Natives must learn to live by the clock in our time compulsive culture if they were to get along. Titles prepared were: **I Can Read the Calendar, I Can Tell Time, Time of Year,** and **Time Is Important.** First the materials specialist made a preliminary draft of a booklet on time, copiously illustrated. Then she took over a class and tried out the booklet herself, in an actual teaching situation. She found that much of it was confusing to the pupils. There were too many words, too many new ideas were presented on one page, and the new concepts were not adequately based on the concepts with which the pupils were familiar. She drew upon the Navajo teacher-interpreters for an understanding of some of the difficulties the pupils were having. The booklet was then revised to eliminate these flaws.

By no means were all of the materials prepared by the specialist. Many were written by teachers under her supervision. Many were suitable for programwide use, but others were aimed at specific needs of the local school. Not all of the materials were in the form of booklets or readers; charts, posters, workbooks, dictionaries, pictures, and games were also prepared.

Eventually nearly 80 titles of these special program booklets were reproduced in quantity and made available for purchase by teachers and schools outside the Bureau who had a need for materials of this sort. The demand for them continues in this country and an increasing number of them are finding their way into the underdeveloped countries of the world. In such countries, where the illiteracy rate is high, there is a desperate need for simple materials written about subjects of interest to mature people. While they cannot always be used directly since they are in English, they serve as a model of what can be done in any written language or dialect.

INTERMOUNTAIN SCHOOL AND ITS PROGRAM

In 1949 the Special Navajo Program began what was to be a vast expansion of its capacity. During World War II, the United States Army had established at Brigham City, Utah, a large facility called Bushnell General Hospital. Brigham City is located 55 miles north of Salt Lake City and was then a small town of perhaps six thousand persons, although it has grown considerably in more recent years. By 1946, the need for Bushnell Hospital had begun to pass, and the Army declared it surplus to its needs. It was an excellent institutional facility, mainly of brick construction, and still of course quite new. In view of the critical shortage of facilities for Navajo education, it was proposed that Bushnell General Hospital be converted into a boarding school for Navajo pupils rather than for it to continue idle or be torn down. As planned, its capacity would be about 2,150 children. The Bureau of Indian Affairs had never operated a school that large, although it had several with an enrollment in the neighborhood of one thousand pupils. It was not even sure that so large a school was feasible. But this windfall was too important to be turned down and the Bureau indicated its willingness to go ahead.

When the hospital had been established, the basic problems of water supply, sewage disposal, electric power, and heating had been met. Even so, considerable modification was necessary to convert a hospital into a boarding school. Classrooms had to be built and an additional gymnasium and an auditorium large enough to accommodate a considerable portion of the student body constructed. All of this was accomplished in due course, however, and the new school was named Intermountain School. Today it is one of the show places of Indian education and has had many hundreds of visitors. It announces itself as the largest coeducational boarding school in the world below the college level, and so far as we know no one has challenged the claim.

Intermountain School opened its doors to 542 Navajo pupils in January of 1950. Besides being the largest school of any kind which the Bureau of Indian Affairs had ever operated, it was unique in other important ways. It was the first off-reservation boarding school to be established in many years, most of the others having been started as early as the latter part of the 19th century.

The town of Brigham City had never had an Indian school and had practically no Indian residents. If the townspeople were soon to find more than two thousand Navajo youngsters in their midst, they certainly had a right to know something about them. Not only that, but an Indian school, if it is to be successful, must be integrated with the life of the community. Townspeople contribute to the education of Indian boarding school pupils in many important ways although they are not always aware of it. As a consequence, there were many conferences between officials of Brigham City and representatives of the Bureau. A delegation from the Navajo Tribal Council visited Brigham City, and a delegation from Brigham City returned the visit to the Navajo Reservation.

In addition to the conversion of the physical plant to serve the purposes of a school rather than a hospital, and the planning and organization of an educational program, a staff of employees had to be recruited. Before long this staff was to grow to four hundred persons who would come from all parts of the United States. Such a staff, with their families, makes a considerable impact both economically and socially upon a community of six thousand persons.

As was stated much earlier in this account, Bureau officials knew from the very beginning that the Special Navajo Program would have to change as the needs of its pupils changed and that eventually the need for it would disappear entirely. Indeed, they looked forward to the day when there would no longer be a need for a special program, for that would mean that all Navajo children were entering school at the normal age of six years, or thereabouts, and moving through the grades in a normal progression. That day is beginning to come into view as a result of the construction of both Bureau and public school facilities. No longer are there large numbers of 12- and 13-year-old Navajos who have never been in school at all. However, the pressure for school space has been so great that the need for off-reservation facilities has not slackened greatly. The organization of the curricula within the schools has changed, however, as the composition of the pupil enrollment has changed. These changes have occurred by now in all of the larger schools, but nowhere have they been more marked than at Intermountain, both because of its size and because of the relative lateness of its entry into the program.

The basic reasons back of these modifications are not complicated or hard to grasp. In every case the aim has been to help the pupil complete his school program by the time he is 18 or a little older but not before. The prospect of holding a Navajo pupil in school much beyond the age of 18 was not good (although, of course, some did) because by that time he would be thinking of both employment and marriage. On the other hand, every available bit of time prior to age 18 needed to be utilized; the pupil would not be eligible to enter the labor market before that and there was so much he needed to learn that any extra time could be used to great advantage.

In the early years of the program, pupils who were 14 years of age or older were given priority in enrollment. But as the pressure on facilities eased somewhat, increasing numbers of 12- and 13-year-olds were enrolled. Intermountain School soon availed itself of the opportunity to establish 6-year and 8-year special programs, in addition to the original 5-year sequence. Pupils who entered the program at 12 or 13, even without prior schooling, could usually be held in school for six years. The typical pupil in the 8-year program would have attended school earlier somewhere else for varying lengths of time. While he was at least four years retarded, he was usually at about the second-grade level academically and could bypass the beginning year. The extra time afforded by the 6- and 8-year programs has been used mainly to strengthen the pupil's academic and social learnings. The last two years of each sequence, whether five, six, or eight years, stress vocational preparation, although academic and social learnings continue.

In more recent years, Intermountain School has employed another innovation to meet a special need of Navajo education. It calls this its "accelerated regular" program. Many Navajo pupils are completing the first three grades in reservation schools, either Bureau or public, but are two or three years retarded, agewise. At the same time, large numbers of 6-year-old children need the seats so that they can start to school on schedule. The "accelerated regular" program takes such pupils who are at least two but not more than three years retarded agewise, who will be 13 years old by January of the following year, and who show evidence of good academic aptitude. It then attempts to give them the normal fourth, fifth, and sixth-grade work in a maximum of three years' time and in less time if possible. It aims at overcoming their social, academic or other handicaps so that they may complete 12 years of schooling by age 20-21. Some will be eligible for post-high training, others will take vocational training during their last two years in the comprehensive high school program.

Intermountain School's program has had several other unique features as a result either of its size, good fortune, or its own fine initiative. For one, it inherited from the Bushnell General Hospital a magnificent indoor swimming pool. Hundreds of Navajo children who had never seen enough water on the home reservation to swim in not only have had the great pleasure of learning to swim but have taken Red Cross life saving and water safety courses. In addition, swimming meets are scheduled with other schools.

Intermountain School through its employees association also operates one of the largest and best nursery schools in the State of Utah. Approved by the State, it provides day care for preschool children from the age of two months. Working mothers both on and off campus utilize this service. Like all Bureau educational programs, however, the training value of the nursery school is its ultimate reason for being. All girl pupils who will later go into home service learn child care by working in the nursery school. Later this will carry over into meeting the responsibilities of parenthood. Now the older boy pupils also spend one week working in the nursery school.

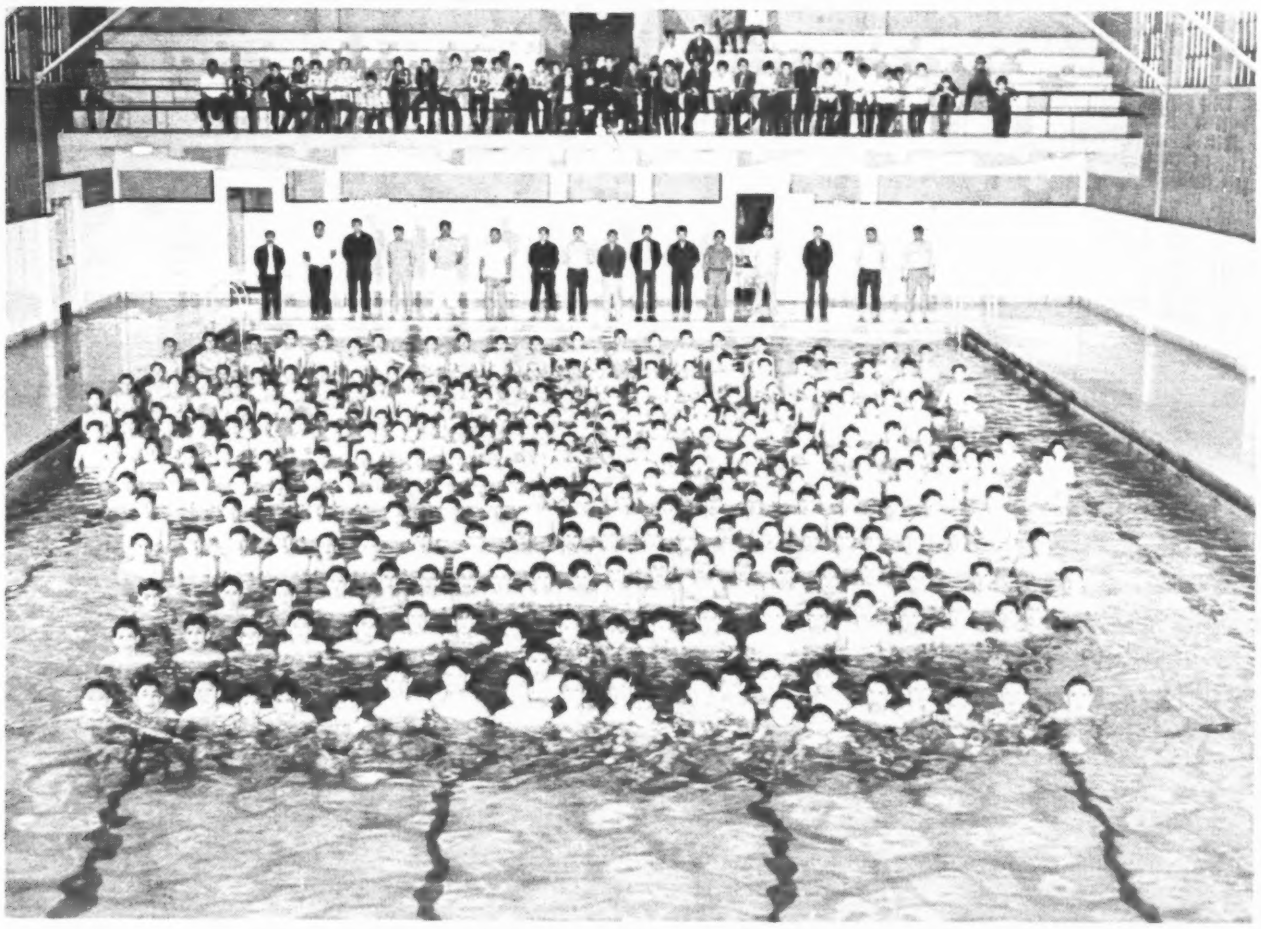
Of extraordinary significance in the acculturation of the Navajo pupils at Intermountain School has been the pupil exchange program worked out with neighboring high schools. Under this arrangement, Navajo pupils in their next to last year of school are paired with non-Navajo seniors in the participating high schools. During the course of the school year these pupils exchange visits. For example, a group of pupils from a nearby public high school will arrive at Intermountain for a 3-day visit. After being introduced, the guest and the host will be together, and share the same dormitory room. Later in the year the Navajo pupils will return the visits and will be guests in the homes of their new friends as well as attending class with them. An attempt is made to pair the pupils as congenially as possible with respect to age, temperament, and interests. There is common agreement that both the Navajo and non-Navajo pupils gain a great deal from the exchange of visits in terms of increased understanding and sympathy for each other and a greater awareness of each other's manners, customs, values, and points of view.

Great preparation precedes the visit, at least on the part of the young Navajos; deciding what clothing is appropriate to take, what constitutes good grooming for the occasion, and brushing up on table manners and other etiquette.

Those of us who remember our own adolescent years will realize, however, that stepping into a new and strange situation at that age is not always easy. Still, public school teachers have reported that when the Navajo guest pupil was introduced to the class and was asked for a few remarks they found their entire class period well taken care of as questions and answers about Navajo and boarding school life flew thick and fast. And the parents of the non-Navajo students have usually felt that they too have been beneficiaries of a most rewarding experience. Between 250 and 300 students on each side participate in the program each year and selection for this activity is considered a great honor.

The enrollment at Intermountain School grew rapidly. From the original 542 pupils who arrived in January of 1950, the enrollment increased to 1374 in the 1950-51 school year and to 2214 in the 1951-52 school year. Since that time enrollment has remained fairly stable in the range between 2,100 and 2,350 pupils.

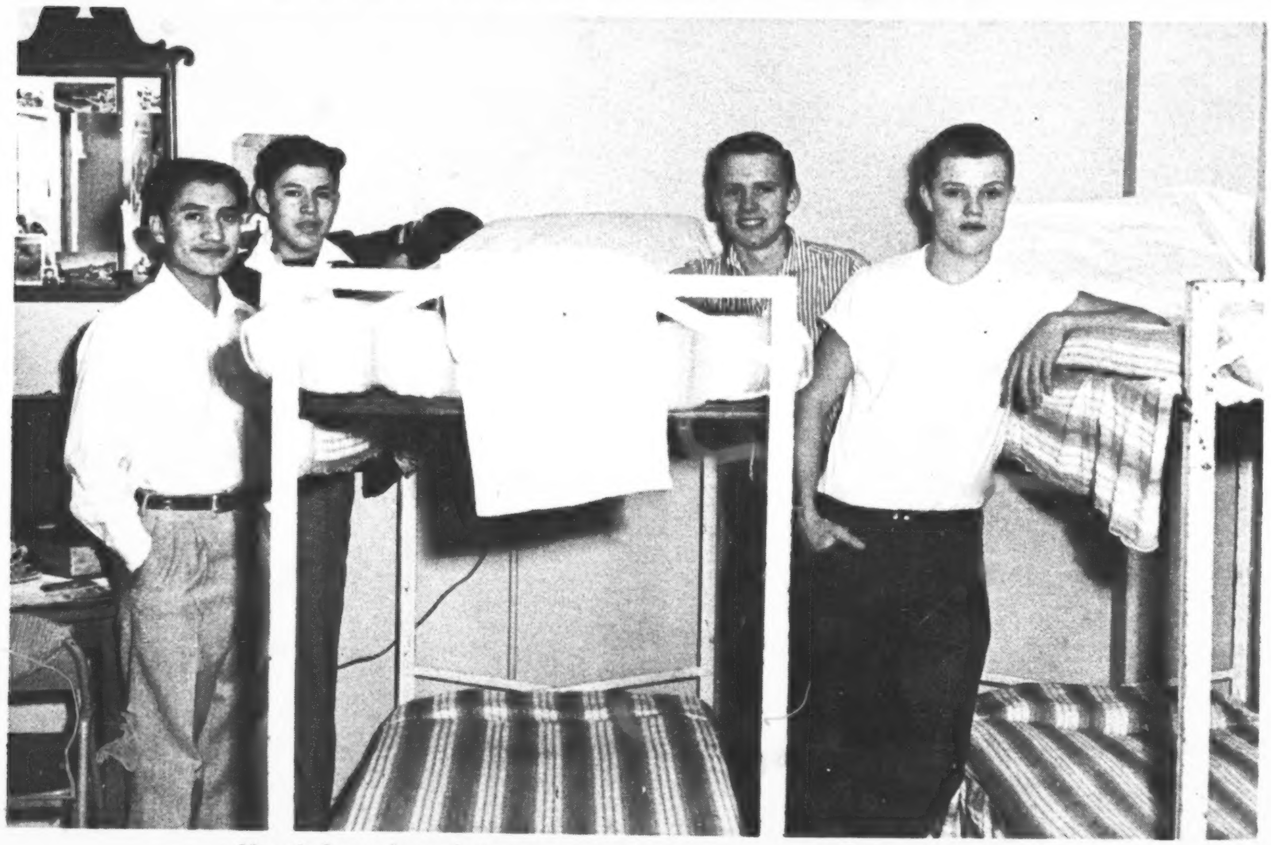
A campus scene at Intermountain School with the Wasatch Mountains as a backdrop



The swimming pool at Intermountain School

"Intermountain School also operates one of the largest and best nursery schools in the State of Utah."

"Of extraordinary significance in the acculturation of the Navajo pupils has been the student exchange program worked out with neighboring high schools."



Navajo boys share their room with visitors from a neighboring high school

Intermountain girl students welcome their guest

The girls welcome their guests and share their rooms.

February

BULLS, BIKES, AND BOYS AND GIRLS — A POTPOURRI

Incidents occurred as the years passed which have been told and retold until they form a sort of folklore of the Special Navajo Program. Some of these anecdotes have a touch of pathos about them, while others are frankly humorous; all are revealing. Several of these stories have been told elsewhere in these pages. In this section we present still others.

At one of the schools, officers of the State Highway Patrol had been giving the boys instruction in driver training. They had borne down heavily on the seriousness of driving while under the influence of intoxicants and had quoted the standard motto, "If you drive don't drink." One of the boys took this seriously enough to work it into the report his instructor required him to write later. His version was, "The patrolmen said if you drive don't drink — wait until you get home and then start drinking."

The use of good table manners was a part of each day's learning and visitors were often invited to eat with the pupils to help make the meal a somewhat special occasion. On one such occasion a quite distinguished middle-aged guest, forgetting himself as he emphasized a point in the dinner conversation, planted both elbows on the table and spoke in a loud voice. Later one of the boys asked his teacher, "How old when you not use your manners?"

One group of pupils had picked cotton after school and on Saturday and had earned money to buy a television set for their dormitory. They frequently watched television, including the commercials of course, during their free time and learned many things. One day in class the teacher was asking the pupils to identify pictures of birds. As the picture of a penguin was held up, there was much evidence that many in the group recognized the bird but could not quite say its name. Suddenly a girl began bouncing up and down in her chair crying, "I know! I know! It's a Kool."

Teaching word meanings was always a problem because of the pupils' limited English. Without the help of the teacher-interpreters the teachers were often lost. One day a teacher and his teacher-interpreter after working together with the class for awhile divided them into two groups for more intensive study. The teacher took the more advanced pupils, thinking perhaps he could get along all right alone. Soon, in their oral reading, the pupils encountered the passage, "Thank you," said the man. "You are welcome," the boy replied. The teacher was sure that the pupils did not know the meaning of "welcome" and he suddenly realized that he did not know how to explain it. Desperately he looked toward the interpreter but she and her group were absorbed in their work and he did not wish to interrupt them. Lamely he grasped for words, his face a study of perplexity. Every eye in his group was fastened upon him, filled with compassion for a person in a predicament in which they had found themselves many times. Finally, one boy spoke up cheerfully but sympathetically, "Mr. —, you don't know either, do you?"

In the very early days, Bureau boarding schools were organized on a semi-military basis. The use of the term "detail" to describe the institutional work pupils do, to contribute to their own support has tended to carry over into the modern era. In 1952 the Navajo pupils watched the inauguration of President Eisenhower on television and one boy wrote this report.

What I Saw on Television

> On January 20, we saw television. On television we saw Mr. Eisenhower become President of our country. On television we saw our old President, Truman. Mr. Truman shook hands with the new President. The President then put his hand on the Bible. Mr. Eisenhower put his hand on the Bible and said that he would try to be a very good man on his detail. Mr. Eisenhower said he will work very hard on his detail they gave him. His detail is a very big one. He is going to try to help other countries too.
>
> Harry K . . .

We feel that having been a military man the President would have understood — and would have agreed that it was a big "detail."

A teacher had committed the indiscretion of referring to "big boys" and "little boys" in her class. One morning she found the following note on her desk. The tone of outrage is significant.

> Dear Miss McM . . .
>
> This morning I would like to drop you a few lines about you calling me a little Boy. I. am. Not a little Boy. I am **Big,** enough to Know everything. Only, When I am past a baby I was little boy. Bernice E. & Bernice D. Can't tell me to go to Shop or go to School in my language. They don't have to tell me to go to Shop or School. I. am. not a little boy and please don't call me little Boy.
>
> By Grey J . . .

The Navajo pupils had not experienced the childhood delight of roller skating before coming to the boarding schools. Most of the schools purchased some roller skates for their use and eventually formed roller skating clubs. One school bought 25 pairs and checked them out to pupils for use over a weekend after what was believed to be adequate orientation. As it turned out, it wasn't. Monday morning complaints flooded into the Special Navajo Program office that pupils had:

taken skates into the dining room
taken skates to the ball game
skated on the highway
skated on the tennis court during religious services
skated close to employees' quarters
walked on the ground in their skates
climbed the stairs with skates on

These complaints were presented to each class group as a problem for which they were to find a solution. The problem was discussed and each group offered suggestions. From these the pupils distilled a set of rules governing the use of skates. Several of these especially reflected their thought and concern.

> Do not skate on the walk in front of the office. The Superintendent is a busy man.

> Do not use skates while religious services are being held.
> Do not skate in front of quarters early in the morning, this may disturb the people.

Only one pupil was known to have violated the rules thereafter.

As has been explained earlier, great use was made of assembly programs to promote oral English and to overcome self-consciousness on the part of pupils, although their participation might consist of something very brief and simple. One girl was particularly good-natured but not a very apt pupil and this sort of thing was very hard for her. However, she took part as best she could and everyone, of course, was high in their praise of her effort. She said, "I sure scared — I shook myself all over."

First-year pupils had to be taught from the very beginning about certain national heroes and the reasons for commemorating certain national and religious holidays. All of this was new to most of them. Of course special emphasis was placed on each holiday as the time for it approached and while an effort was made to hold the total number of these down, it could get pretty confusing for many pupils before the year was over. One day just before Christmas, while a series of practices for a presentation of the Nativity had been going on, a supervisor dropped into a classroom to visit. The teacher wanted to show what her pupils had learned and asked them questions about various national figures and heroes with fair success. At last she asked if anyone could tell the name of the President of the United States. Alas, that bane of every teacher's existence came to pass — her pupils seemed bereft of their senses. Everyone sat mute and empty-faced. By then the teacher's chagrin was obvious even to the pupils. One girl, desperately wanting to relieve the situation if she could, tentatively said, "Is it Jesus?"

Even persons who were well aware of the need were sometimes remiss in not explaining to pupils the meaning of strange words. On one occasion an important official in the Special Navajo Program was visiting a class and felt sure they would enjoy hearing something about his travels. He told about arriving by plane, and taking a taxicab from the airport to his hotel. When one girl wrote her account of the talk, she reported it, "So he said he get an **taxes cat** and went to the city and get a hotel and stay over nite."

The feeling of need for familiar foods was often acute. Just before Christmas one year a home economics teacher helped 12 first-year girls make fried bread, a favorite native food. They were more thrilled than if they had made Christmas cookies or candy and their joy showed in their faces. Later the teacher found this note on her desk. "Dear Miss . . . . I thank you very much for letting us make fried bread. May God bless your heart. from your friend."

Each pupil was required to write or dictate a letter home each month as a part of his schoolwork. Of course some pupils wrote oftener. An official letter from the school accompanied the pupil's letter, telling about the school and what had been happening there. The pupils' home letters were important, not only as an exercise in English composition, when they were far enough advanced to write their own, but more importantly to maintain the ties between the pupils and their families, to relieve anxiety, and to maintain the morale of both pupils and parents. In many cases the parents could not read the letters and would take them to a trader, or some educated Navajo friend who knew both languages, for translation. One such home letter as dictated by a first-year pupil to a teacher-interpreter is given below.

September 13, 1953

Dearest Mother:

I am writing a home letter today. This letter will go with a letter from Mrs. . . . . and Mr. . . . . Mrs. . . . . is that lady who asked me to come to school. That lady with braids. Mr. . . . . is the Superintendent here at school.

This is a very pretty place. I sure am glad I came to school. We learn many things here at school. There is much to learn here. I never knew there were so many things we could learn. I wish you could come here to see everything there is to learn. My eyes are still full of new things. Some times I forget I'm really in school. I shake my head.

The boys that came with me are all fine. I think we are all glad that we came to school.

The people treat us very good. The food is very good. The place we stay in is a very nice place. I think it costs a lot of money to bring us here.

I hope my brother can write to me. I wish he had gone to school here. He could have learned many things here. Boys and girls learn many kinds of work here. I want to learn everything but I know it would take a long time.

Has my daddy gone to work yet? Where is Kee . . . . working? Please send me his address. Is John . . . . at home? Tell John to write to me.

I wish you could see and learn what I am here in school. I cannot tell you. You would just have to see for yourself. I am a very lucky boy. I know I will try my best.

The people here at school take very good care of us. Do not worry about me because I like my school very much.

Please write soon.

Love,
Your Son,
Charles

Perhaps the following gives some hint of the lusty spirits of Navajo boys. No interpretation of the last sentence is ventured.

Cleaning the Bull

Last Thursday we washed the Hereford bull, he was carrying lice. Lice can make cattle sick. First we knocked the bull down. We tied his hind legs to a post, and another rope tied his front legs and neck; then that rope was tied to another post. We put medicine called Gamtox into the warm water. We washed the bull very well. After we were through washing we put him in the horse barn for the night, so that he would not catch cold. Now he feels fine, and can talk to the cows.

Bobby
March 2, 1953

It seems that the Navajo boys had a penchant for bulls. One of the school's owned a very fine but very ill-tempered and dangerous bull. One Saturday afternoon the instructor of agriculture learned by way of the grapevine that several of the boys had been seen entering the bull's stall. Horrified and grabbing a pitchfork as he ran, he headed for the barn, hoping that he might yet be able to save one or more of the boys from being gored to death. As he flung open the stall door, he was not quite prepared for what he saw. The bull was standing still with head drooping and eyes glazed – unhurt in body but bewildered and broken in spirit as the boys rode on his back, pulled his ears and twisted his tail. He had never encountered anything like these Navajo matadors.

The program placed great stress on good housekeeping habits, both indoors and outdoors. One evening a teacher saw one of the girls who was passing her house pick up the evening paper which had just been delivered and start toward the incinerator with it. As she passed the teacher she muttered, "No good boy! Always throw paper on ground." The teacher then knew why she had not received her paper for the past few days.

Sometimes the pupils had to be taught fair play. The boys were taught to wash and iron their own clothing and urged to be well groomed at all times. But the Navajo boys usually lived in the same dormitory with boys of other tribes who were sometimes inclined to look upon them as interlopers. There seemed never to be enough irons to go around and the boys would line up to use them. For awhile the Navajo boys practiced the system of passing the iron on to the next Navajo boy in line rather than to the next boy of whatever tribe he might be. This did nothing to increase their popularity! One or two good heart-to-heart discussions between pupils and staff set the matter straight, however.

At least one school has had a bicycle club each year. This is how it came to be. The school nightwatchman owned a bicycle which he rode on his official "rounds." One day it disappeared and no amount of questioning could shed any light on its disappearance. Not one single Navajo pupil had any notion of where it might be! A few days later the bicycle was found hidden in an irrigation ditch on the school farm, and the truth came out that some of the boys kept it hidden there by day so that they could ride it at night. Three of the older boys admitted having ridden the bicycle but denied having taken it. Under further questioning the boys said that they had never ridden a bicycle before and all they wanted to do was learn – they had never intended to keep it – but in the same breath they asked if the group could have a bicycle of their own if they could get five dollars. The teachers readily admitted that this would certainly be preferable to using someone else's without permission, but where could one buy a bicycle for five dollars? Bicycles cost much more than that! But the boys said they had heard that bicycles could be bought for five dollars at a certain army camp. Upon investigation it was found that bicycles could indeed be purchased from army surplus, although they were in such a state of disrepair that it usually took two bicycles to find enough useable parts to make one good one. What to do? The school finally decided to buy some bicycles. Reassembling the bicycles and keeping them in repair provided an excellent shop activity, wonderfully motivated and continuous. Some persons at the school seemed somewhat outraged by the turn of events. The boys were being rewarded for their misdeed! But the responsible officials felt that removing the cause of the misdeed made more sense than punishment. What healthy boy who ever lived, or girl for that matter, has not wanted to ride a bicycle the first time he ever saw one. Through the medium of the bicycle club most of the boys and girls learned to ride and enjoy a bicycle. Later some of them bought their own with money earned on weekend or summer jobs. And every now and then, on the home reservation in the summertime, a pupil has been seen herding his sheep on his bicycle.

One day in the spring of the year a class of first-year students who had spoken no English the preceding fall were reading aloud together some of their earliest attempts at writing English. They had made good progress during the year and while their English was still quite limited and "quaint" they found their earlier efforts and mistakes to be hilariously funny. As each pupil took his turn at reading he would be so convulsed with laughter that he could hardly continue. The other pupils laughed too and even the teacher joined in the fun. Suddenly one boy sobered instantly and gave the teacher a very puzzled look as he said to her, "But you said in September that it was good, and now you laugh too!" Immediately the room was hushed and all eyes turned on the teacher awaiting an explanation of this great mystery. The teacher said later that the climate of the classroom changed so abruptly that she was momentarily stunned as she wondered how best to answer the question. But then she asked the pupils if they had not noticed that when a baby first begins to talk everyone is pleased by his first words and encourages him, because it is good for a child of his age. If, however, he did not improve in his speech we would not think it was good at the end of the year. The pupils understood this reasoning and soon regained their high spirits. But the teacher was somewhat longer in regaining her composure.

Early one morning a girls' adviser was talking to several girls in her office when a request was phoned in that another girl, who was not present, report to another building. The adviser asked Mary, whose English was still quite limited, if she would go find her. Mary set off briskly and soon returned. The adviser asked her if she had found June and Mary said "yes" but volunteered no other information. "Well, where is she?" asked the adviser, "What is she doing?" Mary wrestled hard with this question for awhile and finally said, "She and Miss . . . . are making the punch." It was now the adviser's turn to be nonplussed. She could think of no social event scheduled for that day which would require that punch be made and particularly not at that hour of the morning. She questioned Mary further but Mary could only repeat what she had said. Finally the adviser decided she had better see for herself, whereupon Mary led her to the girls' washroom. There June and the dormitory matron were taking turns vigorously plunging up and down a "plumber's friend" in an attempt to free a stopped-up drain. They were "making the punch" all right. Mary had not yet been taught that "punch" is also a beverage but that lack was soon corrected.

Such stories are legion but they must end somewhere. Perhaps those which have been told here have cast some additional light on the Special Navajo Program.

ENTERING THE WORLD OF WORK

There was never any question that placing the graduates in full-time gainful employment, usually off the reservation, was the final goal of the Special Navajo Program. If everything else in the program had succeeded and that had failed, then the program as a whole would have failed. Most of the things which the pupils had learned would have been of dubious, or at least limited value if they had returned to the same social and economic environment from which they had come. And the important goal of relieving the population pressure on the limited resources of the reservation would not have been served.

One day in the early years of the program a school superintendent and the supervisor of the Special Navajo Program were in conference. In what he obviously felt was a vein of optimism and enthusiasm the superintendent said that he believed they would be able to place fully 50 percent of the graduates in jobs. The supervisor said that would not be good enough. The superintendent, surprised, asked what she would consider a satisfactory percentage. She replied that they could not be satisfied with less than 100 percent. He was now appalled and said that would be impossible. But she stuck to her guns and insisted that it dare not be impossible. Considering the commitments which had been made to tribal leaders, parents, and the children themselves, they simply had to get the graduates placed. The record will show that they did a good job of it. Of the 101 pupils, 69 boys and 32 girls, who were in the first graduating class at Sherman Institute in the spring of 1951, only three, one boy and two girls, are shown as being on the reservation in May of 1952, one full year later. Of the remainder, 30 of the boys were working at full-time jobs off the reservation and the same number were serving in the armed forces as a result of the Korean conflict, 1 boy was continuing his education in a non-Bureau school, 1 was in a sanatorium, and there was no report on 6. Of the girls, 19 were employed full time off the reservation, 3 were continuing their education in non-Bureau schools, there was no report on 1, and 7 were housewives, most of them married to their classmates.

Of 189 graduates from 4 schools in the spring of 1952 (Chilocco, Phoenix, Sherman, and Stewart), 161 were placed in full-time jobs off the reservation. Of the others, 6 boys went into the armed forces, 1 girl married and became a housewife, 2 graduates were awaiting placement, 1 was classified "unemployable at present," and 2 were too young for employment and were scheduled to return to school for postgraduate work. The remaining 16 were listed as, "sent home at parents' or schools' request." An explanatory note on the report says, however, that "most of these 16 pupils had family business such as farming, trading post work, etc. in which they expected to engage with their parents."

As recently as 1959, the last year for which complete figures have been collected, of 580 pupils graduating from the 8 schools operating programs, 449 or over 77 percent were placed in off-reservation employment. In addition, 5 were employed on the reservation, 13 were taking further training in other institutions, 1 was a housewife, 1 was deceased, 3 were hospitalized, and 3 were to return for an additional year in the same school. Nine were awaiting placement at the time of the report and no report was available on 30 graduates for whom the Branch of Relocation Services had assumed responsibility for placement. Only 65 were listed as unemployed, 55 on the reservation and 10 living away from the reservation.

It is realized that the above recital of figures makes for tedious reading but they are of the greatest importance in the documentation of the end-product of the program. One of the questions most frequently asked is whether the Navajo graduates actually took jobs off the reservation or whether, to use a hackneyed but popular phrase, they "went back to the blanket." While the lack of employment for 65 of 580 graduates is certainly not something to be complacent about, the facts do show that the program has been successful in placing the vast preponderance of its graduates. And where it has failed to do so the cause was most often something other than the lack of job opportunity.

It is true that the Special Navajo Program enjoyed one great advantage in achieving its good record of placement. Its first graduates entered the labor market at a time of high employment in this country – in 1951 and 1952 while the Korean conflict was still in progress. But the planning which went into developing and, later, sustaining the market for the services of these young people is a story in itself which needs to be told.

Actually, as was stated briefly earlier, summer job placement, on-the-job training, and full-time placement after graduation were bound together into a continuous process. The original group of 290 pupils who completed their first year of school at Sherman Institute in the spring of 1947, went home to the reservation for the summer vacation. But each summer thereafter every effort was made to place pupils in summer jobs. Whenever possible, arrangements were made whereby the youngster could make a visit home. This was recognized as important and it could almost always be managed. But there were a number of reasons why it was important that the pupils work on summer jobs. For one thing, they needed the money. The financial help that their families could give them was usually small and they needed dress clothing, toiletries, and some spending money during the school year, as well as a small fund with which to get started after graduation. Second, they needed the experience of working for wages; of giving satisfaction on the job, of keeping a work schedule, and of getting along with the boss and their co-workers. Third, work experience would be the most practical sort of continuation of their education. The need for using English would be real and insistent and they would have new and different experiences, some of which the school could not readily supply. And, finally, the school could establish and develop some employment contacts which would help later on.

Of course summer job placement was different from permanent placement in several ways. The pupils were not yet skilled, although by their last summer before graduation many of them were on the way to becoming so. Also, some summer jobs are strictly seasonal and offer little in the way of year-round employment. Nevertheless, school officials surveyed their communities and those nearby to see what kinds of jobs were available.

From the beginning the best employment opportunity for girls, both for summer and year-round placement, lay in what became known as home service. But officials of the program took care that these girls did not become mere domestics. Each potential employer was interviewed and screened carefully and there were certain stipulations. The girl was to have her own room and she was to eat with the family. She was to have a day off each week and she was to be paid a wage within a stipulated range. Every precaution was taken to insure the girl's not being exploited. If there were indications that this was happening she was withdrawn. But of course she was to work and to earn her pay, and was taught carefully to take pride in her work. She was to do housework and help care for children. As a result of these conditions, the families with whom the girls were placed almost invariably proved to have an above average income and homes of better than average quality. Care was taken that the families were of good character and reputation.

It may be thought strange that the school ever managed to place any of these girls, with even more attention being paid to the employer's credentials than to those of the employee. Perhaps it was strange but it worked. And the fact that it did may be regarded as a testimonial to the warm heartedness and social responsibility of hundreds of American families. Not that they didn't get their money's worth; they almost invariably did in full measure! It is probably true however that after a time many a housewife could not be quite sure in her own mind whether she had hired a girl to work or somehow acquired a foster daughter. But when that happened it was of the lady's own choosing for it was not expected that girls would be accorded all of the prerogatives of family membership and be privy to all its confidences. It was expected that the family would accept her as something more than a servant and would assume some responsibility for her training and for her continued social growth. It is probable that it was this challenge that caught the interest of so many women and other family members too.

A few of these girls were placed on farms and ranches for summer work but most of them went into urban homes both in the summer and after graduation. As their training in home economics progressed at school they became increasingly useful on their jobs. The school had to see to it that the girls were trained in the use of electrical equipment, such as washers, dryers, vacuum cleaners, dishwashers, mixers, and the like, as well as in such basic homemaking skills as cleaning, ironing, dishwashing, and cooking. They were also instructed in child care and many of them were wonderfully adept with small children. This homemaking experience was of particular importance to the Navajo girls since most of them would marry within a few years and would find themselves as urban housewives, responsible for managing a home and rearing a family. Some of the families for whom the girls worked became so interested in their welfare that they helped them to secure additional education, or afforded them an opportunity to travel with the family, or provided their weddings when it was time for them to marry.

There was never the same variety of vocational opportunities for girls as for boys, but as time went on some vocational choices other than home service developed. Some of these were: hospital ward attendants, kitchen or dining room helpers, laundry workers, motel maids, dormitory attendants, waitresses or bus girls, and garment workers.

In the summer placement of boys, as well as in on-the-job training and permanent job placement, each school capitalized upon the labor demands of its particular locality. Several of the schools which were not in or near large cities found a good market for farm and ranch helpers. This kind of work was not as specialized in the early years as it has become since the boys found themselves doing a variety of things in agricultural work. However, farm and ranch work never became a big factor in permanent year-round placement except at two of the far western schools which developed it fairly well. Other kinds of work presented some good opportunities for summer placement. One of these was with the Forest Service which hired a good many boys to work at fire suppression, trail clearing, and stringing telephone lines. Summer resorts also provided job opportunities for boys and some girls as bus boys, dishers, kitchen helpers, and maids. As the youngsters became more experienced from summer to summer they might be advanced to more responsible and higher-paying jobs. Summer jobs were also secured in the landscaping industry, including such work as hot-house potting. The success of the school in lining up summer work depended very largely on the initiative and diligence of members of the staff in contacting potential employers and convincing them of the advantages to them of hiring the Navajo pupils.

On-the-job training became an integrated part of both the vocational training and the job placement programs and helped to tie the two together. The time at which a boy entered on-the-job training in the early years of the program depended a good deal on his individual aptitude and when work was available. In the summer between his fourth and fifth years, every effort was made, however, to place him in a job related to the training he had been taking at school. He was also usually placed in this kind of work during the latter part of his fifth year. In such employment arrangements, the labor unions would issue a work permit which would permit the employer to hire the boy in the capacity of a helper. The schools allowed credit for on-the-job training toward qualifying for a certificate of completion of the program.

After completion of his fifth year of training a boy was usually indentured to the apprenticeship training program of his trade. His case was acted upon by a joint apprenticeship committee composed of representatives of both the union and the employers. The boy became a dues-paying member of the union and because of his vocational training at school was usually allowed from six months to a year of credit on his apprenticeship training. Many boy graduates were placed in industrial rather than craft-type jobs. Some of these were on assembly lines, but they were more likely to involve machine operation or the performance of a specialized single operation. For example, a good many boys took jobs in cabinet and millwork, lock assembly plants, and the like. Boys with a background in carpentry, for instance, had an advantage in working for a sash and door or a furniture factory, while boys trained in welding or as machinists would do better in working with metals. As the program grew, the list of occupations grew longer. Many of the boys were trained for and followed a particular craft or trade. One school had an excellent record of placing boys as shoe repairmen. This was a result not only of the boys being well trained but also of the instructor developing a wide acquaintance among shoe repair shop proprietors in his area. When he went to one of these men and told him he had a boy who would do a good job for him he was taken at his word because the experience with his graduates had been favorable. The same can be said for training and placement in dry cleaning at the same school. Other craft occupations in which boys were placed were: carpentry, painting, baking, masonry, auto mechanics, body and fender work, and upholstery.

It is notable that when one talks to the men who had primary responsibility for the placement of graduates they almost invariably have kind words of appreciation for both the labor union officials and the contractors and other employers. The cooperation of all these men, including foremen, was most essential to the success of the program. The fact that they did cooperate, both in developing courses of study for training and in facilitating job placement of graduates, was of inestimable value.

The school found, however, that it was of the greatest importance that they orient employers and work supervisors concerning the Navajo pupils. Most of these persons had little or no prior experience in working with them and had little understanding of the handicap imposed by their limited English, their still sparse experience background, and cultural traits which might make them shy or unassertive in their new job situations. The employers liked certain things about the Navajo youngsters very much. They were willing, they would work, and they would follow directions if they understood what was expected of them. Also, many of the boys had fine natural aptitude for certain types of work. As an example, one graduate working in an auto shop became an expert at adjusting the tappets on an engine because of his precision and delicate touch. No other mechanic in the shop could do this particular job quite so well. On the other hand, some boys did not have good aptitude or were prevented by language or arithmetic deficiencies from becoming top flight mechanics working on complicated machinery. But they might do very well indeed at body and fender work or lubricating automobiles. One such boy was valued by his employer not only because he became a good "lube" man but because of the initiative and energy he displayed in cleaning up the entire shop.

An amusing story about this same boy illustrates a persistent problem. This was the difficulty of getting a Navajo boy to ask questions of the supervisor when he did not understand an assignment, or to volunteer information when doing so might have made things easier for himself. As a special inducement to business the shop in which this boy was working delivered a car to the residence or place of business of the owner, after it had been serviced. They had devised a hitch for trailing a motorcycle behind the car so the person making the delivery would have some way of riding back to the shop. The first time the Navajo boy made such a delivery he was gone an extraordinarily long time but finally reappeared, pushing the motorcycle. He had neglected to tell anyone that he didn't know how to ride it. If anyone had asked him why he hadn't spoken up he very probably would have answered that no one had asked him. Anyway, the boss then proceeded to teach him how to ride a motorcycle.

In another case, no one had thought to explain to a boy that his union dues would be deducted from his paycheck. This upset him considerably until the entire idea of union membership was explained to him. For such reasons school representatives maintained close contact with their pupils on the job, even after they had been graduated, and helped to smooth innumerable rough spots in a liaison capacity between employer and employee.

Studies of the placement program have shown that the ability of the graduates to perform the jobs required of them, or to improve their skills on the job at a satisfactory rate, has never been a serious problem. The main difficulties they have encountered have lain in a different direction. These may be placed under two headings: insufficient skill in using the English language, and problems of cultural adjustment. Repeatedly, graduates have expressed a need for greater proficiency in English communication skills. Special Navajo Program officials had known that this would be a problem and had tried to meet it, but in the light of the graduates' comments they have been moved to bear down on it doubly hard, particularly with regard to oral English. It is difficult to impress upon pupils how great this need is going to be on the job. Learning a strange language is hard work and the appeal of using the familiar mother tongue with one's associates wherever possible is very strong. It requires much self-discipline to voluntarily practice a strange language when the needs of the moment do not require it.

The problems of cultural adjustment which graduates have faced have been numerous, and the schools have tried to meet them, both before graduation and after placement.

Several cardinal principles were established. If at all possible at least two or more Navajo graduates of the same sex were placed in the same locality so that they could live together if they wished or at least see each other frequently. Girls in home service lived with their employers, but usually two or more could be placed in the same vicinity and get together on their days off. Boys had a somewhat more difficult problem with respect to housing, since they had to rent rooms or apartments. However, since the same employer would often hire several Navajo boys they could usually share living accommodations. These arrangements helped to ward off loneliness, homesickness, and discouragement.

It was important to help boys and girls, who had to rent their own housing, to find suitable although not fancy quarters in decent neighborhoods. Any tendency of the graduates to gravitate toward run-down neighborhoods, for reasons of economy or because of timidity in seeking better housing, was discouraged and headed off. Here again, representatives of the schools called upon landlords and housing offices with the graduates, introduced them, explained who they were, what their training had been, and where they would be working. This evidence of interest and concern on the part of the schools went a long way toward gaining acceptance for the young Navajos and bolstered their self-confidence. The accessibility of such things as churches, libraries, movies, shopping centers, parks, and Y.M.C.A.'s to their places of residence were ascertained, as well as the opportunity to attend night school if they wished. City maps and transportation schedules were gone over with the youngsters to be sure they knew how to get to and from work economically and to find their way around town. If apartments needed to be furnished, someone would go to second-hand stores with the young people to help find inexpensive furniture. The making of deposits on utilities such as gas, water, and electricity, and the payment of monthly bills for such services were explained to them.

The schools soon learned that while providing a liaison service between employer and employee was important, by far the greater number of placement casualties were caused by problems of cultural adjustment – by feelings of insecurity caused by not knowing just how to proceed in a multitude of strange situations. Representatives of the schools called on the graduates regularly, both at their places of work and at their places of residence. In fact, at first various visitors from the schools were so devoted and diligent in their visitations that they began to get in each other's way and to intrude to too great an extent upon the graduates' time on the job. Besides, the Navajo youngsters were getting some rather conflicting advice. This was brought under control by designating trained placement officers and scheduling them carefully.

The graduates were enjoined, however, not to throw up a job because of bewilderment, irritation, or frustration or to go home without first contacting a school representative and asking for help. In the great majority of cases the difficulty, whatever it was, could be overcome and the job saved.

In some cases, an employer of Navajo boys would become personally interested in them and, being aware that it was not always easy for them to find good places to live, would offer to take them into his own home. This was generous and usually a stroke of good fortune for the boys, but even in such cases misunderstandings could arise. The placement and follow-up officials always called at such homes to see if they could be of service. In one instance the man and his wife told the visitor that they liked the boys very much – they were clean and well behaved – but one thing seemed strange to them; the boys didn't appreciate what was done for them. The visitor was puzzled and asked for details. The man and wife then told how they had gone out of their way to give one of the boys a birthday party but the boy hadn't seemed to appreciate it. The school official was then able to explain that outward expressions of appreciation are not a part of the Navajo way, but that undoubtedly he did appreciate it very much. Nevertheless, he also took the trouble to explain to the boys what was expected in non-Navajo culture in such a situation, and one more little detail was added to the training curriculum back at the school.

One other couple whose own children were grown and gone from home, and who had more room than they could use, were quite pleased with the Navajo boys living with them. They had been particularly thrilled at Thanksgiving time to share their holiday feast with real Indians and to feel that in a very small way they had been able to repay the kindness of the Indians to that small band of Pilgrims on the first Thanksgiving Day. But the lady of the house did confess that one small thing bothered her just a little; the boys were awfully hard on a bathroom. They were rather careless about splashing water from the tub and not mopping it up carefully, but she shrank from speaking to them about it for fear of hurting their feelings. The visitor from the school promised to mention it to them, and then a realization dawned upon him; these boys didn't really know how to use a bathtub properly! All during their years at school they had used shower baths exclusively, and a tub, especially in a private home, requires more careful technique. The bathtub problem again reared its head in another home with different boys – they were leaving a ring in it. So, the school adjusted its program of training to include some instruction in the proper use and care of bathtubs.

The schools soon discovered, too, that boys needed more training than they had been getting in homemaking. Since many of the boys rented light housekeeping apartments, they needed help with shopping for groceries, with at least the elements of cooking, including some knowledge of a balanced diet, and with simple housekeeping, including dishwashing and cleaning. Anyone who has seen young adult males flounder around in a kitchen knows that they are not born with a knowledge of these things. Once more the schools undertook to provide this additional training, scanty though it might be.

The boys needed reinforcement in the matter of their table etiquette. One lady who kept Navajo boys was troubled by what she admitted was a minor thing. The boys would clean up and put on long-sleeved, white starched shirts before coming to the evening meal. But instead of buttoning the cuffs, they would turn them back and these kept getting in the gravy! Eventually the gravy would find its way to the tablecloth. Petty fault finding? Not really, for such minor irritations, continued long enough, can become serious. So the schools went back to teaching family style dining. Girls in the home economics classes would prepare meals and invite the boys who were preparing for placement, to eat with them.

One incident, related to the housing of Navajo graduates after placement, has a special point. The school had been successful in helping two boys find a place to live in an apartment building which had never before taken non-white tenants. Somewhat later the school representatives on a follow-up visit found the boys looking red-eyed, frazzled, and generally discouraged. Somewhat reluctantly the boys confided to them that some tenants down the hall had been staging a series of wild all-night parties and they had found it hard to get much sleep. The visitor asked if they had complained to the management. The boys looked aghast – the idea of a couple of Navajo boys complaining about non-Indian tenants seemed preposterous to them, for they doubted that they would get much of a hearing. The school official insisted, however, and then the boys wanted him to see the manager for them. He said no, that he would go with them, but that they should do the talking. When they finally presented their case to the manager he told them that they were not the first to complain, that the rowdy tenants had been warned, and that the complaint of the Navajo boys was all he needed to make up his mind; he would ask the "party-throwers" to vacate. He also complimented the Navajo boys as tenants and certainly didn't want to lose them. The concepts of democracy and justice became a little more real to the boys that day.

The massive effort which went into the placement phase of the Special Navajo Program had some far-reaching effects. For one thing, it induced the schools to reexamine their placement programs for their regular program pupils. Nearly all schools had had placement committees as recommended by the Indian Affairs Manual, but these were revitalized and made more effective when the success of the Navajo placement became evident. There was also an increased sharing of views and experiences on placement between schools, both in summer workshops and in exchanges of visits between school officials.

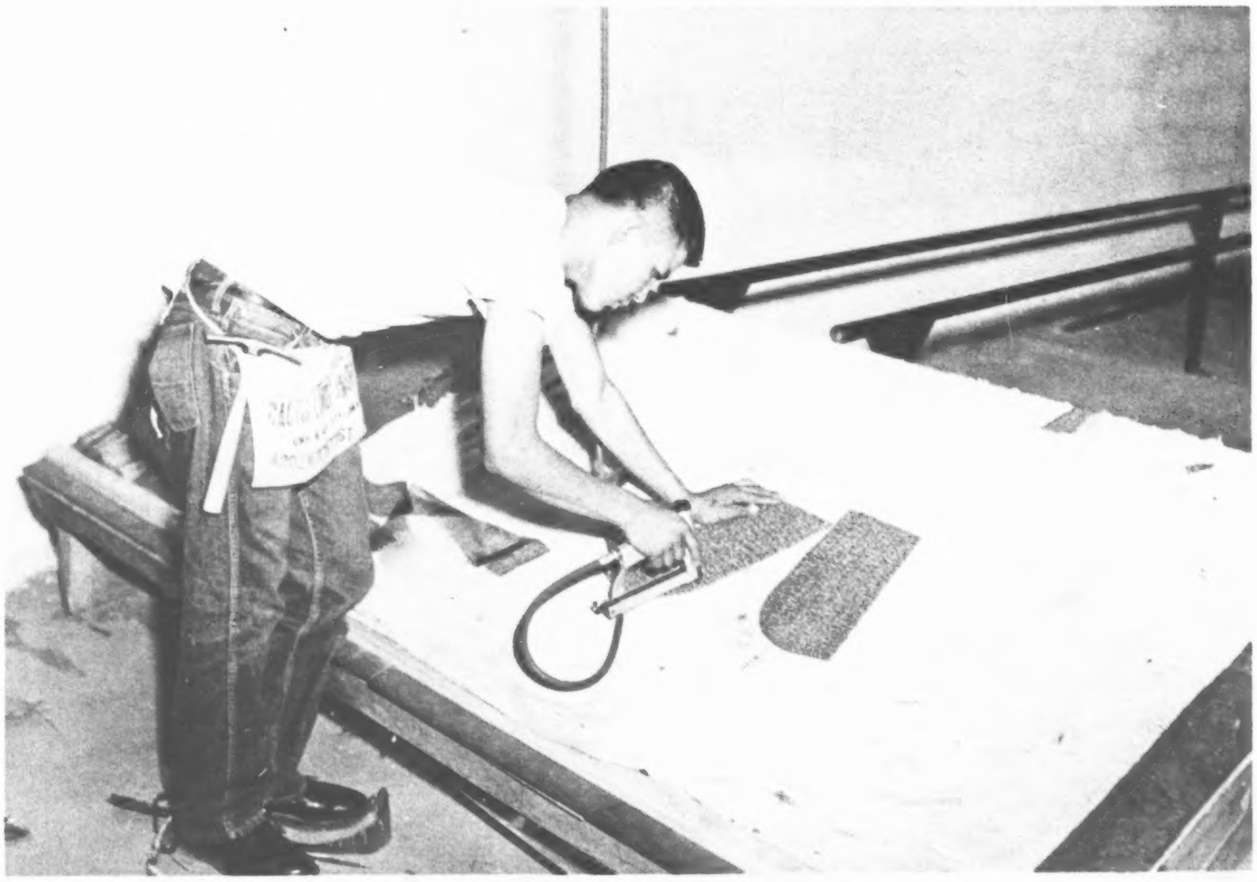
In fact, the origin of the Branch of Relocation Services can be traced to some extent to the successful experience in placement of the Special Navajo Program. An examination of exchanges of official correspondence between the Educational Branch of the Bureau and the Office of the Secretary of the Interior discloses that the success of the Special Navajo Program in helping young Navajos move into satisfactory jobs and living arrangements off the reservation was watched with great interest. Relocation was seen as one of the most feasible means of relieving the terrific pressures generated by an exploding population and a nearly static resource base. When the Relocation Branch was launched, it tackled the job of the voluntary relocation of somewhat older Indian adults to urban work centers. A cooperative plan was eventually worked out between the Relocation Branch and some of the schools, whereby the former helped with the actual job placement of special program graduates. However, the schools retained most of the responsibility for follow-up.

Some of the graduates succeeded on their jobs even beyond the expectations of their teachers. Several girls who went to work in garment factories became supervisors of cutting and power machine sewing. One girl who took a job in a hospital as a ward attendant worked up to a position in the operating room where she was placed in charge of the sterilizing equipment. And some boys who started as farm workers showed sufficient aptitude with machinery that they developed into operators of power machinery on road work.

Workers in the Special Navajo Program came to one central conclusion concerning successful placement – it didn't end with getting a boy or girl a job and wishing him or her good luck. You stayed with them until the transition to the world of work was complete.

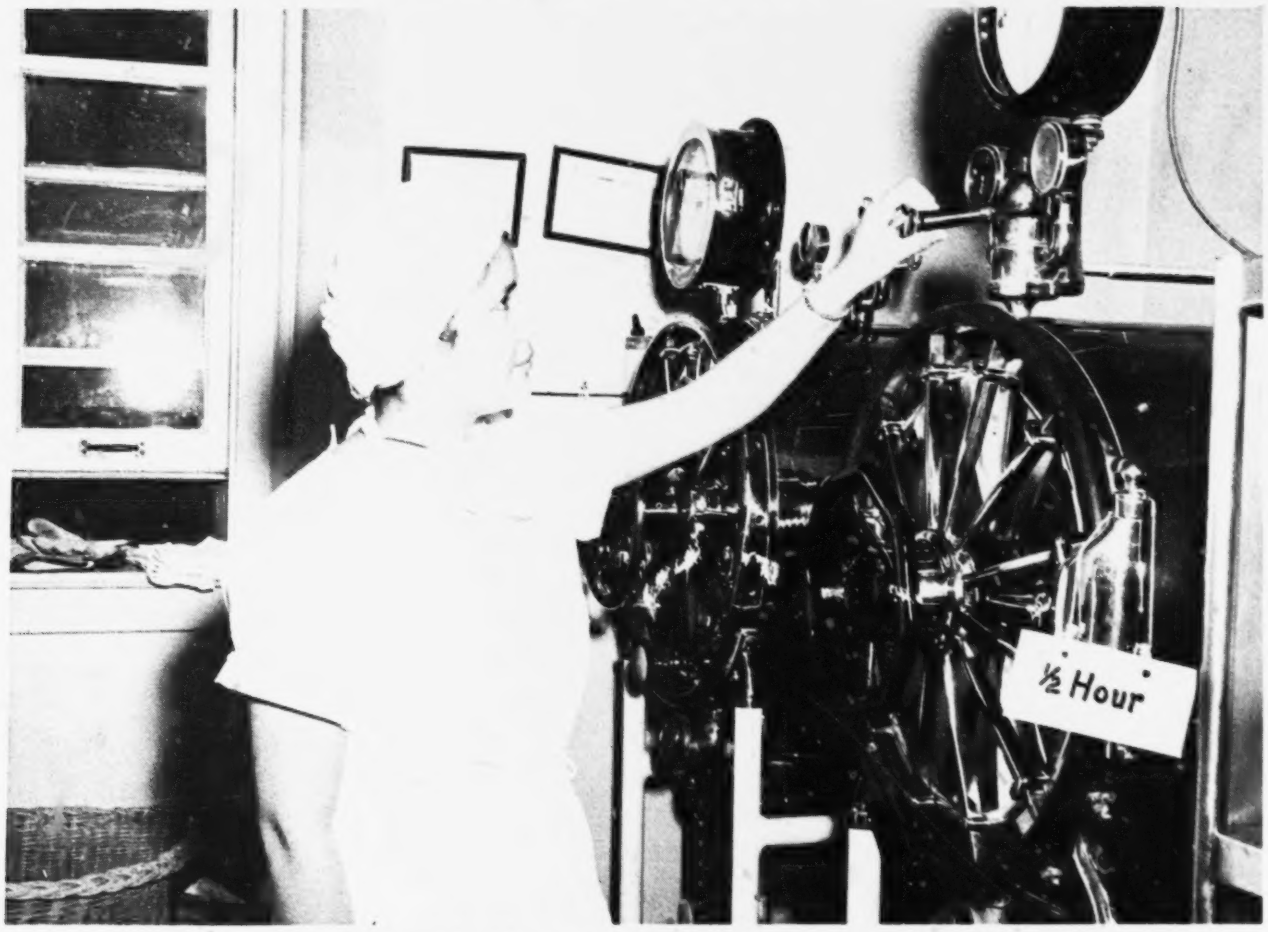
"There was never any question that placing the graduates in full-time employment, usually off the reservation, was the final goal of the Special Navajo Program." The following pictures show special program graduates at work in actual job situations.

A graduate employed as a frame maker



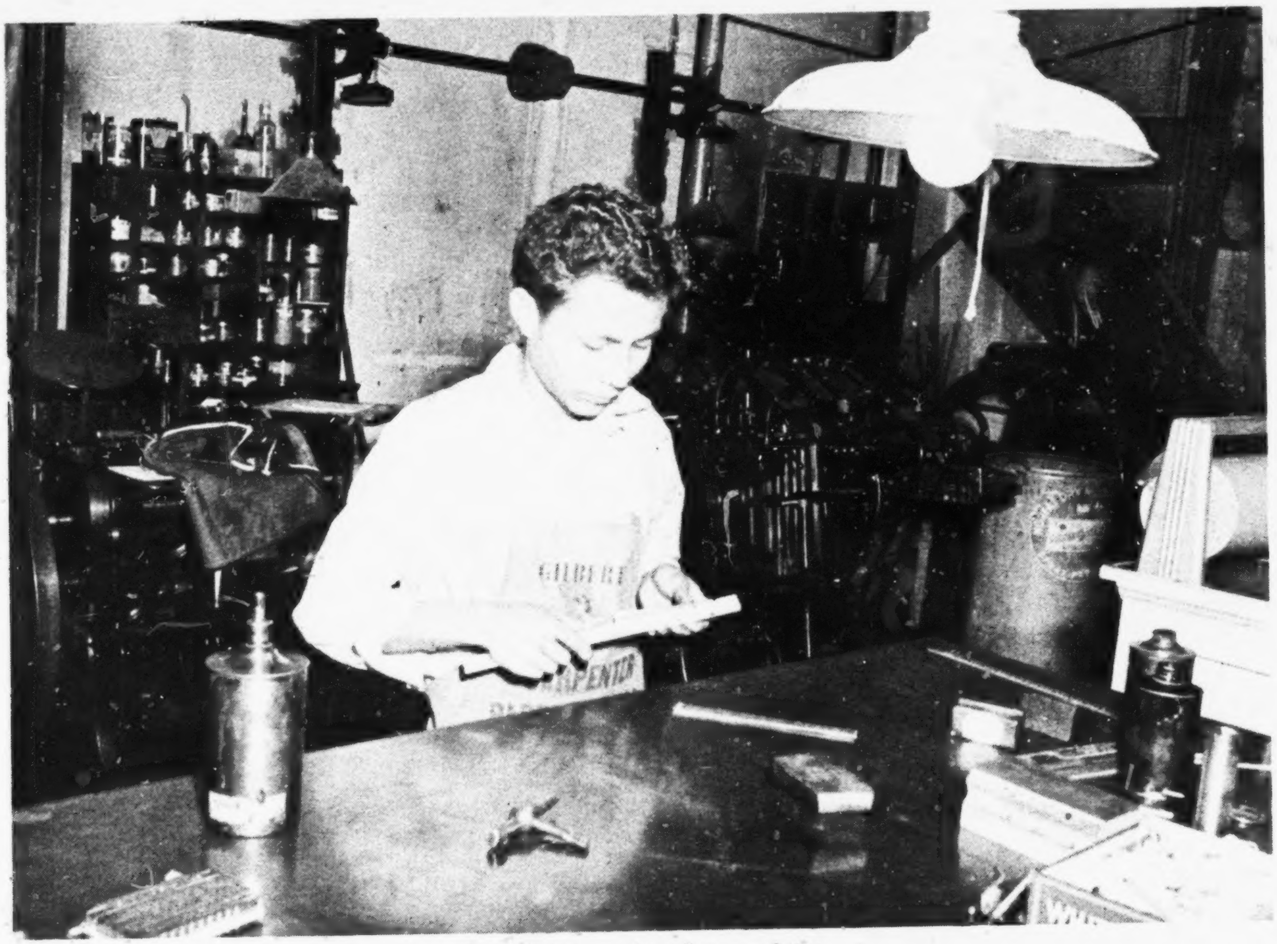
A graduate employed as an upholsterer

A graduate employed as a power machine operator in a garment factory

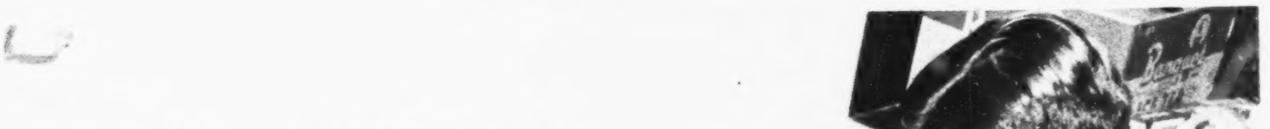


A graduate employed as a nurse's aid in a community hospital

3



A graduate employed as a printer



A graduate employed as a baker and pastry decorator

A graduate employed at the same establishment for several years as a window maker and glazier

A graduate employed in home service. This job, like most others, requires English and telephone skills.

A graduate employed in home service. This work entails cleaning, laundry, care of children, and sometimes meal preparation.

A graduate employed in home service. Many girl graduates were excellent in working with small children.

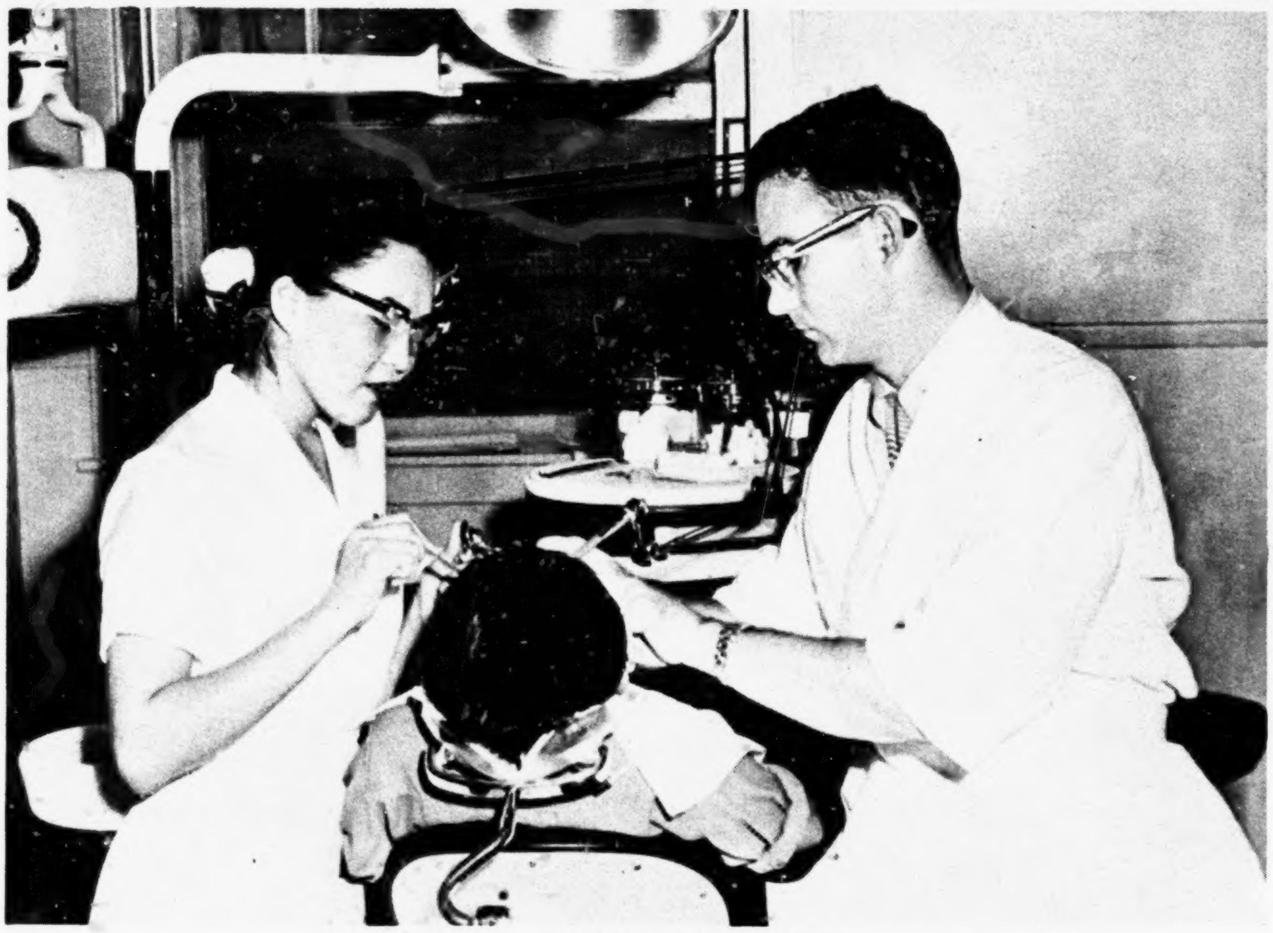
OAK GROVE
HOT SHOTS

Graduates working as forest fire fighters. This Navajo "hot shot" crew is expert and in wide demand.

A graduate employed as a nurse's assistant

Graduates employed as hospital attendants

A graduate employed as a mason



A graduate employed as a dental technician

But, "making a living" is not all of life. Graduates could look forward to marriage and successful home and family life.

Many graduates married a classmate. Sometimes employes became so interested in the welfare of a graduate that they provided the wedding.

These married graduates have established homes and started families far from the privation of reservation life.

"THEY NEEDED US"

The Special Navajo Program began in 1946 and the first class was graduated in 1951. From that time through 1959, 3,362 pupils had been graduated and close to a thousand others were added to the list in the next two years. In addition, many other young Navajos over the years have attended the program for varying lengths of time. A high proportion of these young adults have gone out into the world to live and to make a living, far from the home reservation. While the impact of this upon the life of the Nation has been minute, its impact upon the Navajo Tribe has been great and upon the lives of the pupils themselves incalculable. Since 1946 educators from many foreign lands, particularly those from the underdeveloped countries of the world now striving for a better way of life, have studied the program in a search for ideas, methods, and materials which might be of help to them in their gigantic task.

The Special Navajo Program still operates, although it has changed and is changing as all things must. For the Navajo people are changing and so is the reservation itself as some new resources are discovered. The program must adapt itself to the changing needs of the people it seeks to serve. It has seemed to be time, then, to pause and look back at the road that has been traveled — to record and to appraise this venture in education. We have tried to do this in the preceding pages.

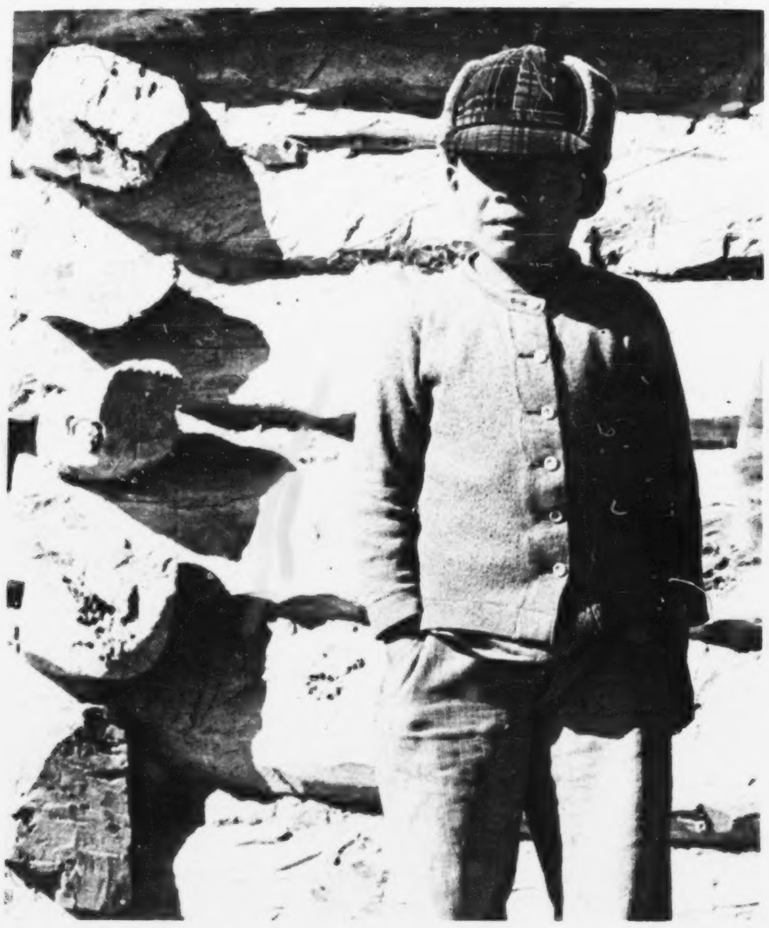
Not long ago a number of teachers who had entered the program in its earliest years and had remained associated with it over a long period of time were asked to list the reasons for the success of the program, if they felt it had been a success — and all of them did. Their answers are summarized below.

> The program was pupil-centered. Children were accepted as they were, not as someone thought they should be. All teaching was geared to the specific needs of these particular pupils. The program was not shackled by tradition. The pupil's welfare was always of paramount importance.
>
> The pupils were highly motivated. They had come to school because they wanted to learn and the teachers built upon this original motivation. Pupils were made aware of the goals toward which they were working and of their own responsibility for reaching them. Pupils were given a sense of pride — pride in their heritage and in their new accomplishments.
>
> Staff motivation and morale were high. The program presented a new and exciting challenge and teachers and other staff members felt that they were embarked upon a common venture. A bond was developed among them. They worked and planned together. They put in uncounted extra hours of work.
>
> The teaching was done in depth. It always sought to go to the why of things as well as to the what and how. Values, habits, attitudes, and understandings were considered to be at least as important as skills, if not more so. Much time was spent in helping pupils analyze and understand their aspirations and their difficulties and to find solutions to their own perplexities and problems.
>
> Every pupil was respected as a person. Past mistakes were not held against him if he displayed a desire and effort to improve. Each staff member felt a

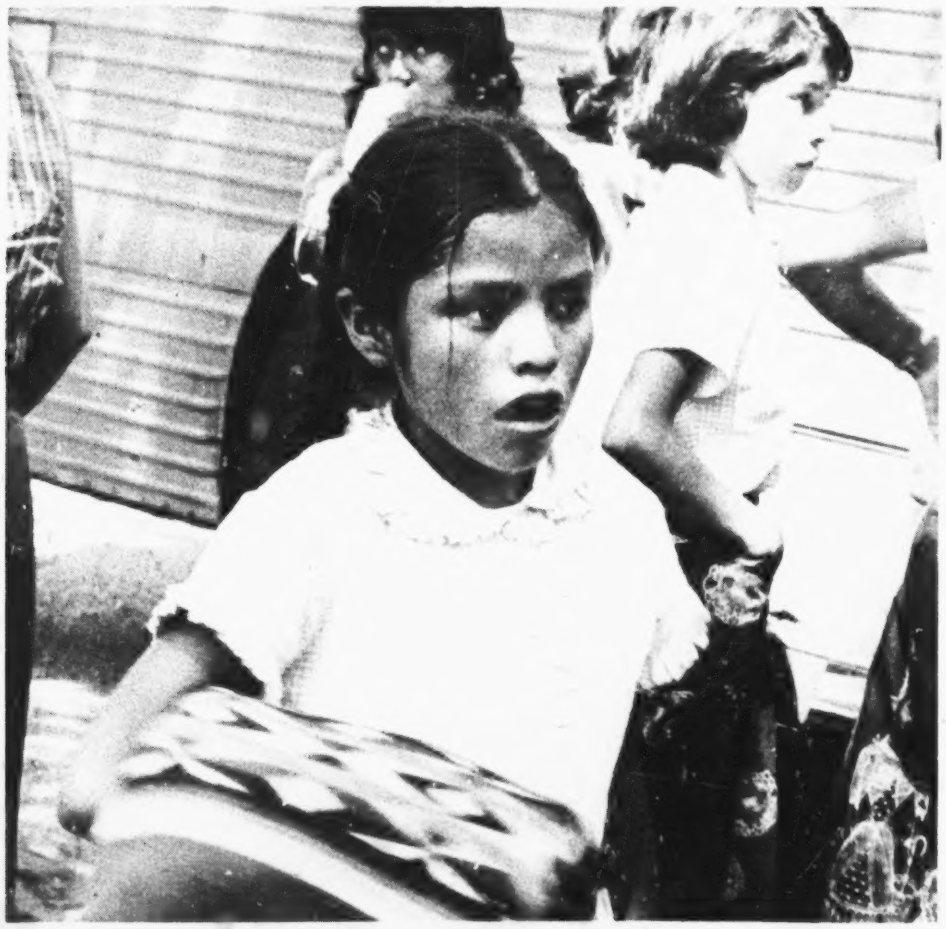
> concern for the pupil and a responsibility for pupil guidance. As a result, a mutual respect developed between pupils and teachers.
>
> The program had strong and capable leadership and direction at the top. Its philosophical foundations had been well thought out in advance. Close attention was given to in-service training and to the development of special learning materials.

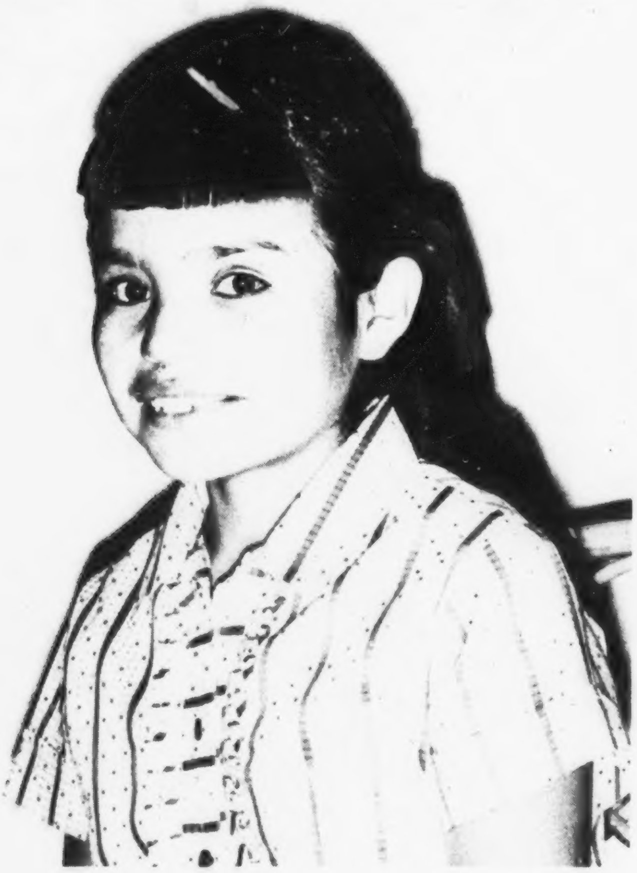
And one teacher said quite simply, "They needed us so very much." This may not seem to be a very logical or scientific explanation of success, but it will strike a deep and resounding chord for the true teacher. For, do not all children have needs? The reasons for success listed above contain little — perhaps nothing — which is really new. They constitute only a restatement of what the profession of education in this democracy has discovered laboriously over the years to be the principles of good teaching. True, the teachers of the Special Navajo Program put them into practice in a challengingly unusual set of circumstances. In a sense they were forced back to fundamental truths. Should not every program of education for every group of children be examined continuously in the light of these principles?

"And one teacher said quite simply, 'They needed us so very much.' " These children standing outside their hogans typify the need described in the first chapter of this book.



These two pictures of the same girl, the first taken upon her arrival at school and the second one year later, graphically illustrate the changes that care and attention can bring about in a child.





Our "cover" graduates again, their faces radiating the increased confidence with which they face the world.

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SOURCES

The major share of the material for **Doorway Toward the Light** was drawn from the official files of the Bureau of Indian Affairs. The author read in its entirety the official correspondence relating to the Special Navajo Program, extending from the inception of the idea in 1945 to about 1958. In addition, all available official reports on the program, both formal and informal, were studied. Also, many, if not most, of the publications growing out of the program were studied with considerable care.

The personal recollections of dozens of persons who worked actively in the program were another fertile source of information and inspiration. The author is greatly indebted to these persons for the understandings which he was able to acquire about the Special Navajo Program, for most of the illustrative and anecdotal material, and for the summation contained in the final chapter, "They needed Us."

Since most of the sources mentioned above are not available to the average reader, no bibliography has been included.

The author drew upon several anthropological studies for much of the material in the first chapter, The Need, especially that having to do with Navajo history and the Navajo Reservation. Two of these, **The Navajo,** by Clyde Kluckhohn and Dorothea Leighton, and **Here Come the Navajo,** by Ruth Underhill, were especially helpful and are recommended to readers with an interest in the subject.

Much of the information concerning school age population and school enrollment prior to 1946, as well as some health data, was taken from **The Navajo Yearbook** of 1958, compiled and edited by Robert W. Young and published by the Navajo Agency at Window Rock, Arizona. This publication is a mine of information about the Navajo people.

Three unpublished masters theses by officials of Intermountain School were helpful. **A Historical Study of the Special Navajo Program at Intermountain School** by Cleo K. Sumter (University of Kansas, 1960) was most useful in the writing of the chapter, Intermountain School and Its Program. **The Employers' Opinions on Navajo Student Employees During the Summer of 1954** by William V. Christiansen (Utah State University, 1955), and **Problems of Navajo Male Graduates of Intermountain School During Their First Year of Employment** by Joe E. Baker (Utah State University, 1959) helped to furnish insight for the writing of the chapter, Entering the World of Work.

The author is indebted to the late Willard W. Beatty for his pamphlet, **Education and Social Change,** a reprint from **Interprofessional Training Goals for Technical Assistance Personnel Abroad** (Council on Social Work Education Incorporated, 1959). Dr. Beatty was for 15 years Director of Education for the Bureau of Indian Affairs and the Special Navajo Program was begun under his administration. His brief but excellent overview of the Special Navajo Program afforded an outline against which to compare the treatment given in the present volume.

Finally, a word must be said about the photographs which have been used to illustrate this volume. These were gathered from many sources, but the great majority came from the schools which operated the Special Navajo Program. Since few of the photographers were professionals, some of the pictures, from a technical point of view, are not of the highest quality. It is believed, however, that their authenticity more than compensates for this lack. Most of the pictures of the Navajo Reservation were taken by Milton Snow, a longtime professional photographer for the Bureau of Indian Affairs.

THE 61 ORIGINAL GOALS

1. Knows where his own classroom and all the buildings of the campus are located.

2. Is neat and clean in appearance.

3. Knows his routine schedule and carries it out promptly.

4. Observes the rules and regulations of the school.

5. Enters into such school activities as games, parties, athletics, etc.

6. Observes common courtesies.

7. Obeys the traffic regulations of the community.

8. Behaves properly in public places.

9. Knows what industries are located in Riverside and can tell something about them.

10. Uses school equipment in the way it should be used.

11. Counts by 2's, 3's, 4's, 5's, and 10's.

12. Understands the meaning of halves, thirds, and fourths and uses the symbols.

13. Tells time.

14. Is able to estimate fairly accurately and use such common measures as inches, feet, yards, cup, pint, quart, tablespoon, teaspoon, pound, mile, block.

15. Makes change accurately for any unit of money.

16. Responds automatically to all addition and subtraction combinations.

17. Adds columns of two or three figures with carrying.

18. Subtracts numbers involving borrowing.

19. Solves simple oral and written problems involving the addition and subtraction facts.

20. Converses in simple English sentences about his experiences.

21. Uses I, me, he, she, his, him, and her correctly.

22. Pronounces correctly words that contain the following: th, ing, s, ed, p, m, cl, and t.

23. Uses the following correctly: in, on, under, to, from, off, across, again, up, down, too, together, this, that, here, the.

24. Uses correct voice inflection in questions and statements.

25. Follows oral and written directions of two or three sentences.

26. Forms in manuscript the letters of the alphabet.

27. Writes and punctuates correctly the sentences he writes.

28. Composes and copies group letters, stories, etc.

29. Observes and carries on simple experiments and gathers elementary facts before drawing conclusions.

30. Spells the most common words he needs in the writing he does.

31. Reads with ease and comprehension material at first grade level.

32. Practices with ease correct table etiquette.

33. Knows why he eats a variety of foods. Attempt to learn to like new foods.

34. Understands how foods contribute to health and growth.

35. Understands the function of the heart and can trace the circulation of the blood.

36. Understands the function of the lungs.

37. Can trace the food through the digestive system.

38. Understands the function of the body skeleton and the relation of posture to good health and personal appearance.

39. Has an elementary understanding of the causes, treatment, and prevention of common ailments and diseases.

40. Administers first aid in cases of minor injury.

41. Knows how plants and animals depend upon each other.

42. Experiments to find out what plants and animals need for growth.

43. Knows what factors determine the climate of a region and how climate affects plants and animal life.

44. Observes and compares weather of the Navajo area — Riverside.

45. Has some knowledge of the globe and is able to locate the large land and water bodies.

46. Can read a map.

47. Knows something about outstanding world events and where they take place.

48. Knows the names of the President of the United States, the Superintendent at Riverside, etc.

49. Understands what it means to be a good citizen of his school and church.

50. Knows the history of his tribe and its relationship to outstanding historical men and events in United States history.

51. Can plan, prepare, and serve a simple meal.

52. Washes dishes according to approved standards.

53. Keeps his surroundings clean and orderly.

54. Cuts and makes simple garments from patterns.

55. Keeps his clothing clean and in good repair and in place.

56. Under competent instruction makes simple repair of the equipment he uses.

57. Takes good care of the tools he uses and learns to use each correctly.

58. Makes simple pieces of equipment needed by himself or the group.

59. Carries on individual or group enterprises to earn spending money.

60. Expresses himself creatively through such media as paint, clay, metals, fabric, etc.

61. Sings common songs and takes part in folk dances.

SELECTED EXCERPTS FROM LATER GOALS

SECOND YEAR

GOALS AND SUGGESTED ACTIVITIES FOR GENERAL CLASSWORK

1. Finishes work begun without wasting time.
   a. Displays samples of his finished work from time to time.
   b. Makes posters showing results of well-used and poorly-used time.
   c. Dramatizes work situations.

2. Plans, under supervision, use of his leisure time.
   a. Discusses use and misuse of leisure time.
   b. Lists worthwhile activities that an individual can do.
   c. Makes chart showing use of leisure time.
   d. Keeps a record of his leisure activities.

3. Helps plan such group activities as games, parties, athletics, etc.
   a. Discusses event being considered.
   b. Learns and plays games.
   c. Helps plan and give a party.
   d. Attends athletic events.

4. Takes initiative in making friends.
   a. Helps plan "Get-Acquainted" activities.
   b. Invites outside group to attend assemblies, parties, etc.
   c. Greets and welcomes visitors in classroom and on campus.

5. Makes and acknowledges introductions correctly when meeting people.
   a. Dramatizes introductions in classroom and assembly programs.
   b. Sees movies and film strips demonstrating correct introductions and acknowledgments.
   c. Introduces visitors or friends to teachers, advisers, principal, etc.

6. Helps new pupils understand and observe rules of the school.
   a. Explains and demonstrates regulations.
   b. Helps new pupils in observance of school rules.
   c. Serves as a guide to new pupil until he learns his way around.

7. Uses good judgment in selecting a leader or class officer.
   a. Discusses the qualities of a good leader.
   b. Elects classroom officers.
   c. Cooperates with class officers who call and conduct class meetings.

8. Serves willingly as class officer or group leader when selected.
   a. Plays games in which leaders rotate.
   b. Serves as leader or on committees for activities.
   c. Helps keep a class chart showing leaders who have served.

9. Assumes his share of the responsibility in seeing that safety rules of the community are observed. (Traffic, fire, etc.)
   a. Makes safety posters and signs.
   b. Makes a frieze showing value of obeying safety rules.
   c. Makes safety booklets.
   d. Checks and reports absentees at fire drill when it is his turn to do so.

10. Behaves properly without supervision in assemblies, shows, games, stores, etc.
    a. Discusses desirable behavior.
    b. Visits places of interest — evaluates behavior.
    c. Makes booklets illustrating desirable standards of behavior.
    d. Observes group behavior in assemblies and joins in the class discussion and evaluation that follows.

11. Practices with ease correct table etiquette and carries on conversation with guests. (See Home Economics.)
    a. Dramatizes good table manners and conversation.
    b. Invites guests for tea, parties, etc.

12. Keeps his surroundings clean and orderly. (See Home Economics.)
    a. Dramatizes situations showing order and disorder in classroom, etc.
    b. Visits other classrooms and dormitory units.
    c. Keeps necessary cleaning equipment available and in working order.

13. Carries on individual or group enterprises to earn money, and spends money wisely for everyday needs.
    a. Helps raise vegetables for sale.
    b. Makes aprons, tea towels, pot holders, book racks, and metal articles for sale, with help of shop and home economics teachers.
    c. Helps raise chickens and rabbits for sale.
    d. Lists classroom needs and helps determine how money is to be spent.
    e. Shops for needs.
    f. Keeps chart for earnings, money spent, money saved.

14. Takes an active part in simple programs.
    a. Participates in group singing.
    b. Participates in group dancing.
    c. Helps plan and takes part in assembly programs.

15. Expresses himself creatively through such media as clay, metals, fabrics, paint, etc.
    a. Makes illustrations for class materials.
    b. Uses clay, expressing individual interests.
    c. Does wood carving, block printing, metal work, etc.
    d. Uses original designs on fabrics.

16. Carries on conversations in simple English sentences with fairly good voice inflection.
    a. Takes oral messages and brings back the answers.
    b. Composes experience stories and reads them to the group.
    c. Greets visitors and explains activities being carried on in classroom.
    d. Dramatizes activities.
    e. Uses soundscriber to help improve voice inflection.

17. Uses the following sounds correctly in conversation: th, ing, s, ed, p, r, m, cl, t, n, f, pu, and b.
    a. Understands the correct position of lips, teeth, and tongue when forming these sounds into words. (Teacher and teacher-interpreter demonstrate.)
    b. Drills on words containing these sounds.
    c. Uses soundscriber.

18. Uses the following correctly in expressing himself when telling his experiences: a, the, and, off, across, together, over, through, some, these, those, in, into, on, and at.
    a. Pronounces and discusses their use.
    b. Uses words in sentences.
    c. Reads experience charts.

19. Punctuates correctly a short paragraph using capitals, question marks, and periods.
    a. Writes home letters.
    b. Writes group stories.
    c. Writes invitations and thank you letters.

20. Spells the most common words he needs in the writing he does.
    a. See goals 18 and 19.
    b. Makes spelling booklets.

21. Composes and writes short individual letters and stories.
    a. Writes home letters.
    b. Contributes to school newspaper.
    c. Writes notes to classmates in the hospital.

22. Stands before the class and tells a story of four or five sentences about his experiences.
    a. Tells about experiences often.
    b. Makes contributions from experience stories previously read.
    c. Gives reports of weekend activities, parties, etc.
    d. Reports on the movies seen.

23. Sounds correctly the plural forms of nouns he uses in conversation and uses the appropriate form of the article with each.
    a. Drills on these when needed.
    b. Plays language games.
    c. Sounds ed and s or es clearly when they occur at end of words.

24. Recognizes and uses present and past tense.
    (Refer to goal 23.)
    a. Writes experience stories and reads them to the class.

25. Reads with ease and comprehension material of the third grade level.
    a. Begins reading much easy material.
    b. Visits the library and checks out books.
    c. Listens to stories.
    d. Reads stories to the group.
    e. Helps set up and uses reading corner in the classroom.

26. Follows oral and written directions of five or six statements.
    (Refer to goal 16a.)
    a. Carries out simple experiments.
    b. Follows recipes and shop rules.

27. Responds automatically to all subtraction and multiplication facts.
    a. Uses flash cards after meaning of subtraction and multiplication is understood.
    b. Drills on these facts when needed.
    c. Plays games involving these facts.

28. Subtracts numbers involving borrowing.
    a. Drills when there is need.
    b. Solves problems based upon everyday experiences.
    c. Balances his bankbook.
    d. Uses counters such as beans, marbles, small sticks in groups of 10, etc. to demonstrate borrowing.

29. Solves simple oral and written problems involving multiplication and subtraction facts which he meets in his everyday experiences.
    a. Figures gain or loss in weight each month.
    b. Estimates amount and cost of supplies for parties, picnics, etc.
    c. Learns to fill out withholding tax statement.
    d. Figures mileage and cost of gas in planning class trips.

30. Has an understanding of what division means.
    a. Divides supplies in classroom.
    b. Divides ingredients in cooking.
    c. Divides equipment for games.
    d. Divides foods for serving family, parties, etc.

31. Uses ½, ¼, ⅛, ⅓, ⅙ in measuring.
    a. Measures cooking ingredients.
    b. Measures sewing materials.
    c. Measures shop materials.
    d. Constructs charts showing fractions.
    e. Uses flannel board to further understandings.

32. Knows all coins up to and including $5.00.
    a. Knows what part of $1, 10 cents, 25 cents and 50 cents are.
    b. Makes change for simulated purchases involving these values.

33. Deposits and checks out money he has in school bank.
    a. Fills out deposit slips.
    b. Writes checks and keeps stubs.
    c. Keeps running balance.
    d. Visits a bank in town.

34. Understands the sales tax.
    (See goals 35 and 36.)
    a. Discusses the purposes of sales tax.
    b. Makes change using tax tokens or pennies.

35. Can solve simple problems involving sales tax.
    a. Makes posters of sales tax charts.
    b. Uses posters in planning purchases.

36. Plans, purchases and pays for all purchases at once, adds totals, and counts the change. (See First-year Goal No. 26, f, for correct method to count change.)
    a. Goes to the school store with class to make purchase.
    b. Uses mail order catalog.
    c. Plans for the use of class funds.

37. Is able to make out withholding tax statement.
    a. Practices filling out hectographed forms, using indelible pencil or ink.
    b. Brings to class and fills out his own withholding statement.

38. Understands the reason for income tax deductions.
    (See goal 37.)
    a. Lists ways of earning money.
    b. Discusses services provided by income tax.

39. Knows how and why we get the money to run schools.
    a. Finds out where money comes from to buy classroom supplies such as pencils, books, etc.
    b. Invites someone from the office to come to the schoolroom and answer questions regarding operating expenses of the school.
    c. Discusses taxes that contribute to school funds.

40. Is familiar with such forms and services as social security; postal money orders, registered, C.O.D., parcel post, and special delivery mails; bills, statements, receipts, and mail orders.
    a. Reads and fills out various forms.
    b. Visits post office and express office.
    c. Uses above forms and figures cost of services.
    d. Discusses when it is advisable to use registered and special delivery mail services.
    e. Learns why it is safer to use a money order than to send cash in a letter.

41. Understands the importance of and benefits received through social security.
    a. Makes application for social security card if needed.
    b. Learns the importance of keeping the same name used in making application, and remembering birth date.
    c. Learns the importance of his social security card.
    d. Sends for statement showing credit made to his account if he has a social security card.

42. Understands the organization of the tribal government and his relation to it.
    a. Discusses the organization of his tribal government.
    b. Makes a diagram showing branches of tribal government and their relation to the individual.

43. Knows the United States Government is made up of three Branches and the chief functions of each.
    a. Discusses Navajo Constitution.
    b. Discusses United States Constitution.

- c. Draws parallel between the two.
- d. Makes pictorial chart showing three Branches and chief functions of each.
- e. Understands regulation regarding change of name.

44. Knows the history of his tribe and relationship to adjoining tribes.
    - a. Traces the migration of the Indian people from Asia.
    - b. Reviews Navajo history.
    - c. Discusses current events on the reservations.
    - d. Reads Navajo newspaper with interpreter.

45. Follows outstanding world events.
    - a. Listens to news broadcasts on the radio.
    - b. Reads newspapers and magazines.
    - c. Discusses newsreels shown.
    - d. Discusses world events in class.
    - e. Displays pictures.

46. Locates the large mountains, lowland areas, principal rivers, lakes, and cities of the United States on a map.
    - a. Uses globe and maps.
    - b. Makes a relief map.
    - c. Makes booklets and illustrates them.
    - d. Learns something about the influence of physical features of the United States on the life of the people.

47. Knows some of the principal resources and industries in nearby areas and knows something about their use and operation.
    - a. Goes with his class on trips to irrigation canals, orchards, dairies, cotton fields, farms, etc.
    - b. Discusses some of the principal resources and industries.
    - c. Discusses types of jobs people are hired to do in these industries, the wages they get, etc.
    - d. Helps make a mural showing the processing of products in industries visited.

48. Has some knowledge of the globe and is able to locate important countries.
    - a. Uses the globe and maps.
    - b. Writes to travel bureaus for illustrated materials of tours.
    - c. Locates countries and places he hears and talks about in current event discussions.

49. Can read a map (road, picture, physical).
    - a. Traces the trip to school from the reservation using road and relief maps.
    - b. Makes a cartoon map of the State.

50. Knows how people depend upon the resources of their environment.
    - a. Takes a trip to a local industry.
    - b. Makes a list of resources.
    - c. Discusses the value of the listed resources and how the people of the community use them.

51. Has some understanding of the reservation resources and how they can be used and conserved.

a. Makes a list of the resources on the Navajo Reservation.
b. Discusses what is happening to these resources.
c. Learns what can be done (Krug Report for March 1948) to conserve these resources.
d. Gains further understanding through educational films such as; "Irrigation," "Soil Conservation," "Minerals," etc.
e. Makes a pictorial map of the reservation showing resources.

52. Observes and carries on simple experiments and gathers elementary facts before drawing conclusions.
(See goals 53, 54, and 55.)

53. Plans and grows a school garden suitable to his environment.
a. Helps sell vegetables for class fund.
b. Serves vegetables at class picnic.

54. Knows how plants and animals depend on each other.
a. Helps make and maintain a terrarium and an aquarium.
b. Gathers some information from films and other visual aids.

55. Experiments to find out what plants and animals need for growth.
a. Plants seeds, bulbs, slips, etc., and observes development under varying conditions.
b. Experiments with hamsters or other animals to see the effects of diet.

56. Understands how cattle, horses, and sheep herds can be improved on the reservation.
a. Invites the agriculture teacher to talk to the class.
b. Studies charts picturing differences between breeds.
c. Visits farms to observe local animals and compares them with those on the reservation.

57. Knows the breeds of cattle, horses, and sheep that are most adaptable to the reservation.
a. Writes to the Window Rock Area Office for information.
b. Discusses advantages and disadvantages of different breeds in connection with adaptability to the reservation.

58. Knows what areas of the world produce sheep and cattle.
a. Does research in geography.
b. Makes maps to show where they are produced.

59. Knows the elementary principles of simple machines.
(Screw, incline plane, wheel, axle, lever, etc.)
a. Experiments with various machines.
b. Lists ways in which the machines are used.
c. Finds out about discovery of simple machines and how they have helped to improve living conditions.

60. Knows how to care for clothing and body to prevent odors.
(See Home Economics)

a. Discusses cleanliness of person.
b. Discusses cleanliness of clothing.
c. Applies knowledge obtained.

61. Knows the seriousness of infant mortality among his people and some ways to prevent infant deaths.
    a. Obtains material on subject from Window Rock Area Office.
    b. Makes graphs showing rate of mortality in comparison with other groups.
    c. Asks the nurse to discuss and show how to care for an infant.

62. Knows need to obtain supply of pure water.
    a. Learns how water may be contaminated.
    b. Learns why we care for body wastes.
    c. Finds out why boiling water makes it safe to drink.
    d. Learns how use of chloride of lime or halazone tablets may purify water.

63. Knows the seriousness of tuberculosis to his tribe and the prevention and treatment of the disease.
    a. Reads and discusses, in English and Navajo, "Navajos Fight Tuberculosis" by Mary Best.
    b. Examines X-ray films from hospital.
    c. Attends showing of films on tuberculosis among the Navajos.
    d. Makes graphs showing comparisons with other groups.

64. Has an understanding of the causes, treatment, and prevention of common ailments and diseases.
    a. Finds out causes and how to prevent common diseases.
    b. Talks about the symptoms.
    c. Practices proper health habits.
    d. Learns the necessity for prompt medical care.
    e. Discusses the purpose and effectiveness of each immunization given during the school year.

65. Continues the study of first aid and is able to care for minor injuries.
    a. Demonstrates artificial respiration, bandaging, and control of bleeding.
    b. Discusses first aid for snake bites, frostbite, foreign bodies in the eyes, injured persons, etc.
    c. Makes use of film and literature provided by the Red Cross.
    d. Learns how to rescue one who is drowning.

66. Dresses suitably for special occasions and seasons with what clothing he has available. Selects becoming colors, types, etc. (See Home Economics.)
    a. Discusses suitable clothing for school, play, and parties.
    b. Illustrates booklets.

67. Brushes, sponges, and cares properly for wool clothing. (See Home Economics.)
    a. Joins class discussion following home economics demonstration.
    b. Reads to gather information.
    c. Takes part in assembly program based upon home economics demonstration.
    d. Checks clothing.

68. Knows how to wash and iron different materials. (See Home Economics.)
    a. Learns something about the sources of different kinds of materials.
    b. Makes charts or booklets of different materials.

69. Cuts and makes simple garments from patterns. (See Home Economics.)
    a. Solves problems related to purchase of materials.
    b. Learns to read simple pattern directions.

70. Uses chart of seven basic food groups to classify foods available in his school and reservation environment, and determines if simple foods are lacking.
    a. Makes a chart showing the seven basic foods for use in home economics.
    b. Talks about available foods.
    c. Classifies the food and compares with reservation foods.
    d. Draws conclusions.

71. Plans a balanced meal by using the chart of seven basic foods.
    a. Makes a chart showing the seven basic foods, using both new and native foods.
    b. Compares daily menus with chart.

72. Makes simple repairs around the house. (See Shop.)
    a. Repairs, with assistance of shop teacher, doors, windows, tables, chairs, and lockers as need arises.
    b. Refinishes classroom furniture as needed.

73. Cleans a house using modern equipment. (See Home Economics.)
    a. Discusses and demonstrates in classroom the use of equipment.
    b. Discusses and demonstrates in classroom the care of equipment.

74. Knows he must learn to handle unfamiliar equipment before using it without supervision. (See Shop and Home Economics.)
    a. Learns the danger of using unfamiliar equipment.
    b. Makes safety posters.

75. Writes a letter home each month.
    a. Continues use of manuscript writing.

76. Learns games and stories that boys and girls of the same age can enjoy together. (See Home Economics. Also, refer to "Minimum Essential Goals for Everyday Living.")

SECOND YEAR

SPEAKING VOCABULARY

about
above
across
address
adviser
all
almost
animals
arithmetic
away
ax
baseball
basketball
battery
beads
beautiful
before
behind
below
best
better
bias
bigger
binding
blackboard
bones
bookcase
both
box
bracelet
bridge
bugs
bulletin (board)
busy
but
buy
by
cake
calendar
calf
camera
can opener
capital (letter)
careful
cash
catalog
chain
check
cheek
chest
children
city
clear
clock
closet
coal
collar
color
colt
comma
cough
could
council
country
cover
cracker
crayon
crops
cucumber
curtain
darn
dear
deer
dentist
dipper
dirt
dirty
ditch
donkey
dormitory
dozen
drill (fire)
duck
each
early
Easter
elbow
election
elephant
empty
end
English
every
everybody
everyone
family
fast
faster
feed
field
fine
fix
food
football
for
free
fresh
friendly
front
furniture
gallon
garbage
garden
gas
gentleman
germ
glad
globe
glue
goodbye
government
grocery (store)
ground
group
guess
ham
hardwood
harness
hay
headache
heavy
heel
hen
herself
high
hike
hill
himself
hungry
hurry
if
Indian
ink
inside
irrigate
itch
jar
jello
jelly
kettle
kind
kite
knees
knives
ladder
lady
lake
lamb
lawn
lazy
leader
leftover
less
living room
lunch
lungs
machine
matches
meal
melon
mice
mind
moon
more
movies
mud
muscles
myself
napkin
neat
neck
news
nightgown
noise
not
note
numbers
off
other
our
ourselves
outside
over
own
pajamas
parents
park
penny
people
period
pieces
pile
pint
plant
plates
pliers
plus
polish
poor
powder
present
president
press
price
pudding
quart
quarter
question
quiet
quietly
race
raw
report
ribbon
ribs
rickrack
ring
river
road
roast
roof
room
root
rope
rough
rows
saddle
safe
same
sand
sandwich
sauce
scales
scraps
screen
screw (driver)
seen
shade
shoulder
sidewalk
silver
skin
slowly
smoke
snake
snow
soft
softly
sole
some
something
song
spill
spring
square
stage
state
station
steam
stem
step
stew
stomach
straight
strong
suitcase
swim
tacks
talk
Thanksgiving
them
then
these
thing
think
thirds
those
through
ticket
tight
together
tongue
tools
trader
trash
trip
turnip
us
vegetables
very
visitor
wagon
warm
waste
watch
wax
weeds
week
which
who
wide
without
woman
women
wonderful
wrong
your
zero

SECOND YEAR

VERB FORMS

AM	ARE	IS	CAN	WILL	LET'S
building	helping	growing	help	bring	borrow
helping	learning	helping	multiply	close	finish
listening	listening	pushing	sew	help	hang
resting	resting	standing			listen
running	sewing	throwing			visit
sewing	studying				save
	taking				

Present

- ask
- blow
- boil
- borrow
- bring
- build
- burn
- carry
- catch
- clap
- close
- cook
- deposit
- divide
- draw
- dry
- find
- finish
- follow
- give
- grow
- hang
- hear
- help
- herd
- hurt
- keep
- kick
- know
- listen
- live
- lock
- meet
- multiply
- need
- open
- pay
- plow
- point
- pull
- pump
- push
- rest
- run
- save
- say
- scrape
- serve
- sew
- sharpen
- shut
- smell
- spell
- spend
- stand
- stay
- study
- subtract
- swing
- take
- throw
- touch
- turn
- use
- visit
- wear

Past

- asked
- blew
- boiled
- borrowed
- brought
- burned
- carried
- caught
- closed
- cooked
- dried
- dropped
- finished
- followed
- found
- grew
- heard
- helped
- kicked
- laughed
- learned
- listened
- locked
- lost
- marked
- met
- opened
- paid
- planted
- plowed
- pointed
- pushed
- saved
- scraped
- sewed
- spent
- stayed
- stood
- threw
- told
- torn
- touched
- tried
- visited
- wrote

INFINITIVES	MAY I
to borrow	borrow
to bring	check
to finish	listen
to help	sharpen
to know	take
to listen	
to live	
to rest	
to save	
to stay	

THIRD YEAR

HOME ECONOMICS

Foreword

The following are the goals to be taught in home economics the third year. No type projects for accomplishing these goals have been suggested. The projects should be practical and ones for which the pupil has need. Many good opportunities for useful home economics activities will grow out of everyday needs, such as care of clothing, care of person, table etiquette, general health practices, etc.

In order to use this outline effectively, it is suggested that the home economics teacher list all the goals for the year's work across the top of a Vocational Progress Chart. The pupils' names should be listed along the left-hand side of the chart. By checking off the goals as they are completed, a rather comprehensive record can be kept to show the pupil and teacher what has been accomplished and what goals still need to be taught.

The home economics teacher and the classroom teacher should have regular periods set aside for planning together some of the work of the pupils. Several goals can be developed by both teachers working as a team. Such planning and carrying out of the plans enables the two teachers to assist pupils effectively in their work.

GOALS FOR HOME ECONOMICS

1. Applies the learning of the second year. (Teacher checks to see that previous learnings are applied.)
2. Makes yeast bread and varies it several ways.
3. Makes five types of quick bread: whole wheat biscuits, drop biscuits, coffee cake, bran muffins, waffles.
4. Can set table correctly for dinner.
5. Learns the value of the seven basic foods. Constructs chart of native foods.
6. Knows how to plan a simple, balanced meal.
7. Prepares a liquid or soft diet for a sick person: soup, eggnog, etc.
8. Knows how to make a pie crust.
9. Makes two kinds of pie: cream and fruit.
10. Makes two kinds of cake: sponge and butter.
11. Makes four kinds of pudding: cream, ice box, jello, and steam.
12. Can divide or increase a recipe.
13. Figures supplies for a given number: 1, 2, 3, 4, 5, or 6 people.
14. Knows methods and time required for cooking several commonly used vegetables and understands the importance of following approved methods.
15. Prepares and knows when to serve different kinds of salads: combination vegetable, combination fruit, molded salad.
16. Makes two kinds of salad dressing: cooked, mayonnaise.
17. Knows how to care for and use left-overs: casserole dishes, soup, salads.
18. Cleans and cares for electrical equipment: percolator, vacuum cleaners, etc.
19. Cooks different kinds of meat: beef, pork, veal, fish, mutton, and poultry.
20. Knows simple preservation of fruits and vegetables: canning, drying.
21. Uses woolen goods to make one, or more, of the following: skirt, dress, jacket, plain suit.

22. Can adjust the machine and use attachments.
23. Knows how to make over a garment: child's garment from a larger one, jumper dress, etc.
24. Removes spots and stains from clothing: fruit, grass, grease, rust, etc.
25. Knows how to care for and store different kinds of clothing such as wool and rayon.
26. Can make a bound button hole in wool and in cotton.
27. Makes a simple garment for a young child.
28. Can care for young children under supervision.
29. Tells appropriate stories to young children.
30. Plays suitable games with young children.
31. Discusses appropriate conduct for boys and girls who attend school functions together. (By couples or in small groups.)
    a. Tells what conduct is appropriate at picture shows, parties, picnics, etc.
    b. Learns why certain customs are observed and how they came to be established.

THIRD YEAR

SHOPWORK

Foreword

The following are the goals in shopwork that should be taught the third year. Type projects have been suggested. The projects should be practical and ones for which the pupil has need. Many good opportunities will grow out of classroom needs for teaching home repairing and construction of useful articles such as bookracks, shelves, and other items.

In order to use this outline effectively, it is suggested that the shop instructor list all the goals for the year's work across the top of a Vocational Progress Chart (obtain from Haskell). The pupils' names should be listed along the left-hand side of the chart. By checking off the goals as they are accomplished, a rather comprehensive record can be kept to show what has been taught and what goals may still need to be taught. It is probable that some pupils may need to make more than one project on a particular level before they are given a more difficult assignment. Different projects may be substituted for the type projects listed, so long as the same tool processes and degrees of difficulty in construction of the projects are approximately the same.

It is further suggested that in teaching the various shop practices the teacher divide each class so that some boys will be doing woodwork, others will be doing leatherwork, another group will be working with metal, and so on. These boys should be shifted from time to time so that all boys will eventually have had experiences in all the different shop practices. In this way, the maximum use may be made of a minimum number of tools and equipment.

The shop teacher and the classroom teacher should have regular periods set aside for planning together some of the work of the pupils. Several goals can be developed by both teachers working as a team. Such planning and carrying out of the plans enables the two teachers to assist pupils effectively in their work.

GOALS FOR GENERAL SHOPWORK

Woodwork

1. Cuts glass to size.
2. Knows how to tell or distinguish common dimensional lumber.
3. Can make a bill of material.
4. Can cut simple braces.
5. Makes and uses wedge clamps.
6. Uses a draw knife.
7. Installs barrel bolts.
8. Replaces handles in hand tools.
9. Knows how to sharpen an axe.
10. Can set a post.
11. Rescreens doors and windows.
12. Knows how to replace a window.
13. Can grind an edge on an edged tool.
14. Plans procedure in doing a job.

Suggested Type Projects

1. Rescreen a door.
2. Repane windows.
3. Install a hammer handle.
4. Install a hasp.
5. Install barrel bolts.
6. Sharpen axes.
7. Set posts.

Masonry

1. Makes forms for concrete blocks.
2. Knows how to remove forms.

Suggested Type Projects

1. Make a concrete flower box.
2. Pour concrete reinforced with metal wire.
3. Plan procedure for a job.
4. Make minor plaster repairs.
5. Lay a section of concrete sidewalk.

General Metal Work

1. Makes use of a scriber.
2. Uses dividers.
3. Uses a compass.
4. Knows how to use solder with soldering coppers.
5. Uses combination square.
6. Uses pin punch.
7. Can use taps and dies.
8. Knows how to cut pipe.
9. Makes repairs on simple electrical equipment.
10. Can tie underwriter's knot.
11. Plans procedure in doing a job.

Suggested Type Projects

1. Make a cookie cutter.
2. Make a door knocker.
3. Make a floor lamp.
4. Make a metal scoop.
5. Make a metal toy wagon.
6. Make a metal toy windmill.
7. Repair leaky faucets.
8. Fit simple pipe connections.
9. Unstop a toilet.
10. Make an extension cord.

General Automotive Work

1. Makes correct use of emery cloth and sandpaper.
2. Can make a simple cold patch.
3. Uses a screwdriver.
4. Knows how to use tin foil to repair light fuse.
5. Knows how to use cross lug wrench.
6. Knows how to use tire dismounting iron.
7. Can use a car jack.
8. Uses a rubber mallet.
9. Uses a pipe wrench.
10. Uses cold chisel.
11. Uses ball peen hammer.
12. Knows how to use box wrench.
13. Plans procedure for doing a job.

Suggested Type Projects

1. Patch a tube.
2. Replace light bulbs.
3. Replace fuses.
4. Change wheel and tire.
5. Refill crank case.
6. Wash and polish a car.

Leather Work

1. Can lace leather.
2. Does simple tooling.
3. Plans procedure in doing a job.

Suggested Type Projects

1. Attach snap with conway loop.
2. Make a key case.
3. Lace a belt.

FOURTH AND FIFTH YEARS

AUTOMOTIVE BODY AND FENDER REPAIR

GENERAL GOALS

1. Puts in a full day's work.
    - a. Gets to work on time.
    - b. Begins work promptly without wasting time.
    - c. Begins new work promptly without wasting time.
    - d. Uses allotted time for rest breaks.
    - e. Does his own work well regardless of others in his group.
    - f. Carries his share of the work.

2. Assumes responsibility for his own mistakes.
    - a. Reports to teachers and advisers when he damages property.
    - b. Takes the initiative in reporting to the employer in case of breakage or damage to property.

3. Respects property of others.
    - a. Uses economically materials that are provided by school or employer.
    - b. Uses tools and equipment properly and puts them in place after use.

4. Takes initiative in reporting as early as possible absences due to illness or other causes.
    - a. Discusses in class reasons for reporting to teacher or employer necessary absences.
    - b. Talks in assemblies, building councils, and student councils on necessity for reporting.
    - c. Reports personally to adviser, teacher, leader, department head,or employer when unable to attend class or go to work.
    - d. Studies, dramatizes, and practices reporting necessary absences by telephone, by note, and orally.

5. Knows proper ways to resign or leave employment.
    - a. Investigates periods of time required for advance notice.
    - b. Studies reasons for giving advance notice.
    - c. Tells why it is honest to do top quality work until employment is terminated.
    - d. Finds out accepted ways of giving notice.

6. Seeks advice and suggestions from teachers, advisers, and employer on ways to improve quality of his work.
    - a. Asks questions at the beginning of each new job concerning details not understood.
    - b. Studies and analyzes ways different employers give directions and criticism.
    - c. Evaluates with classmates experiences encountered on former jobs.

7. Gets along with people.
    - a. Does his share of work.

   - b. Lends a helping hand.
   - c. Meets people with some ease.
   - d. Is pleasant and cheerful with co-workers.

8. Shows appreciation for favors, kindnesses, and courtesies.
   - a. Studies and discusses different ways of expressing appreciation: expressions and voice tones, and the returning of favors.
   - b. Analyzes and determines occasions when appreciation should be shown.
   - c. Dramatizes situations where appreciation is shown. (Uses real situations when possible.)
   - d. Makes acceptances and regrets by phone and by writing.

9. Knows the facts concerning the use of intoxicants.
   - a. Studies record of amounts spent over a 12-month period for commonly used intoxicants by moderate and heavy drinkers.
   - b. Reads and discusses how the excessive use of intoxicants can lead to loss of job or hinder advancement on job.
   - c. Studies and discusses effects of alcohol on health.
   - d. Studies and discusses personal dangers to industrial and farm workers.

     For pupil and teacher reference see:
     National Forum, Inc.
     The Alcohol Problem Visualized
     Revised Fifth Edition
     Published by Author, 1950

     McCarthy, Raymond G.
     Facts About Alcohol (Life Adjustment Booklet)
     Science Research Associates, Inc., 1951

     Bogen, E. and Hisey, L.
     What About Alcohol
     Angelus Press for the Scientific
     Education Association, Los Angeles, 1934

     Hirsh, Joseph
     Alcohol Education
     Henry Schuman, 1952

10. Wears clothing suitable to his vocation and required for health.
    - a. Requests the help of vocational teacher in the discussion of customs, requirements, and reasons for the use of uniforms.
    - b. Discusses the necessity of wearing clothing adapted to the weather and other conditions.

11. Acquaints himself with the driver's manual of his State.
    - a. Studies and discusses the manual and learns the requirements for a driver's permit and a license.
    - b. Investigates the statistics on the number of accidents caused by drinking.
    - c. Completes driver training course.

12. Recognizes the importance of speaking English.
    - a. Discusses his responsibility for striving to increase his vocabulary and improving his oral expression at every opportunity.

b. Learns the value of ability to speak English in gaining self-confidence in non-Navajo situations.
c. Discusses the necessity for adequate English on the job.
d. Determines why it is impolite to speak native language when there are others present who do not understand.
e. Practices speaking English in all situations where there are people present who do not understand Navajo.

TRADE GOALS

1. Knows hazards of his vocation and observes safety rules.
   a. Discusses the A.B.C.'s of body and fender shop safety: **Always Be Careful.**
   b. Wears respirator when spray painting.
   c. Stores paint and flammable materials properly.
   d. Practices good housekeeping habits.
   e. Demonstrates proper way of lifting heavy objects.
   f. Discusses dangers of sparks or of smoking near flammable materials.
   g. Explains when to use a spray booth.
   h. Discusses importance of ventilation when painting.

2. Knows the sections of the automobile and the tools and equipment used in doing body and fender work.
   a. Identifies and describes:
      (1) basic metal working practices
      (2) automotive welding and soldering practices
      (3) cowl side panel repairs
      (4) body and frame alignment practices
      (5) center body pillar section repairs
      (6) door panel repairs
      (7) rocker panel repairs
      (8) rear quarter panel repairs
      (9) rear quarter panel replacement
      (10) fender attaching and wheel house section
      (11) fender and hood section repairs
      (12) rear section panels and deck repairs
      (13) top section repair and replacement
      (14) automobile hardware repair and service
      (15) chassis suspension and alignment
      (16) specialized divisions
      (17) paint equipment and painting procedures
      (18) the automobile body shop
      (19) safety practices
      (20) body and fender tools
      (21) equipment used

3. Knows fundamentals of metal work.
   a. Discusses application of force.
   b. Explains action of plain iron when it is bent, stretched, or straightened.
   c. Practices working metal.
   d. Uses a bumping hammer.
   e. Uses a dinging hammer.
   f. Demonstrates use of the body file.

4. Understands principles of soldering.
    - a. Discusses limitations of soldering.
    - b. Explains kinds and strengths of solder.
    - c. Cleans surfaces for soldering.
    - d. Discusses kinds of flux.
    - e. Demonstrates tinning.
    - f. Demonstrates application of solder.

5. Uses oxy-acetylene welder.
    - a. Discusses weldable metals.
    - b. Makes proper choice of welding rod.
    - c. Adjusts regulators.
    - d. Sets up the welding equipment.
    - e. Takes care of the equipment.
    - f. Tests lines for leak.
    - g. Explains use of flux.
    - h. Starts and stops flame properly.
    - i. Demonstrates use of cutting torch.
    - j. Practices safety when welding.

6. Uses arc and spot welders.
    - a. Sets up equipment.
    - b. Prepares the job for welding.
    - c. Cares for tongs.
    - d. Operates the spot welder.
    - e. Operates the arc welder.
    - f. Chooses correct rod for job.

7. Shrinks sheet metal.
    - a. Discusses need for shrinking metal.
    - b. Demonstrates shrinking of metal.
    - c. Explains use of heat.
    - d. Shows how to hammer out metal.
    - e. Discusses step-by-step procedure in shrinking metal.

8. Replaces panels.
    - a. Fits new panel.
    - b. Strengthens new panel.
    - c. Welds, solders, and finishes new panel.

9. Performs major body repairs.
    - a. Discusses various applications of force.
    - b. Checks frame alignment.
    - c. Checks door openings.
    - d. Determines body distortion.
    - e. Applies corrective force.
    - f. Squares an automobile body.
    - g. Straightens steel tops, caved panels, door frames, and other places needing straightening.
    - h. Explains and demonstrates safety precautions when using powerful hydraulic equipment.

10. Services doors.
    a. Discusses correcting sprung hinges.
    b. Adjusts door bumpers.
    c. Aligns and refits doors.
    d. Installs weather stripping.

11. Services door locks.
    a. Cleans and lubricates locks.
    b. Replaces cylinders.
    c. Assembles cylinders.

12. Cleans upholstery when necessary.
    a. Explains how to remove the common stains and spots on upholstery.

13. Knows how to lubricate body hardware.
    a. Discusses proper lubricant and amount to use on body hardware parts.
    b. Explains use of penetrating oil, door-ease, graphite, rubber lubricant, and other lubricants used on the body hardware.

14. Prepares surface for refinishing.
    a. Discusses approved methods.
    b. Uses spray guns and sanding equipment.
    c. Patches and coats underbody.
    d. Prepares metallic surfaces.
    e. Protects against rust.

15. Sprays lacquer and synthetic enamel.
    a. Discusses operations of spray gun.
    b. Practices before spraying automobile.
    c. Takes care of the gun.
    d. Discusses number of coats needed.
    e. Explains common difficulties.
    f. Demonstrates right and wrong ways to spray.
    g. Masks for two-tone work and wherever necessary.

16. Sands, strips, and rubs surface as necessary in preparation for painting.
    a. Discusses kinds of sandpaper.
    b. Compares grit sizes of sandpaper, and chooses proper size for job.
    c. Uses proper sanding stroke.
    d. Applies mist coat after sanding.
    e. Operates power polisher.
    f. Strips with brush and stripping tool.
    g. Discusses rubbing procedure.
    h. Explains refinishing of radiator, top and rims.

17. Knows how to paint over old finishes.
    a. Sands the body of the car.
    b. Applies spot glazing.
    c. Applies combined primer and sealer.
    d. Prepares damaged sections.
    e. Follows paint manufacturer's suggestions when painting.

18. Matches colors when doing spray work.
    a. Cleans adjoining surfaces.
    b. Uses putty glaze.
    c. Rubs surface down.
    d. Touches up where necessary.
    e. Discusses color matching.
    f. Explains color characteristics.

19. Understands principles of glass service.
    a. Discusses equipment and supplies required.
    b. Recognizes kind of glass used.
    c. Cuts glass to size.
    d. Uses patterns.
    e. Edges the glass properly.
    f. Seals the plastic.
    g. Discusses curved glass.
    h. Applies the channel.
    i. Stops water leaks around edge of windshield.

20. Knows how to straighten the frame of a car.
    a. Discusses types of misalignment.
    b. Makes complete frame inspection.
    c. Discusses problems and assists with repair work.

SPEAKING VOCABULARY
Automotive Body and Fender Repair

acetylene
adjust
align
application
apply
arc
assemble
attach
automobile
automobile finish

body
bumping

caved
chassis
check
choose
correct
cowl
curved
cylinder

damage
deck
demonstrate
describe
determine
dinging
distortion
division
door-ease

edges
enamel
engine
equipment

fender
finish
fit
flame
flux
follow
force
frame

glass
graphite
gun

hammer
hardware
heat
hydraulic

identify
inspection
install

judgment

key

lacquer
leak
limitation
lubricate

manufacture
mask
metal
metallic
mist
mixing

nickel
operate
oxygen

panel
pattern
pillar
power
powerful
practices
primer
procedures

quarter

radiator
rear
refit
regulator
repair
rocker
rod
rub
rubber
rust

safety
sanding
sealer
section
service
sheet metal
shop
shrink
solder
specialized
spray
square
steel
strength
stretch
strips
surface
suspension
synthetic

tar
testing
timing
tinning
tone
touch
trim
two-tone

upholstery

vehicle
vent
ventilation

weather stripping
weld
wheel house
windshield
work
wrench

SPECIAL NAVAJO PROGRAM ENROLLMENT — BY YEARS AND SCHOOLS

SCHOOLS	46-47	47-48	48-49	49-50	50-51	51-52	52-53	53-54	54-55	55-56	56-57	57-58	58-59	TOTAL
Sherman														
Navajo	290	421	561	628	550	531	554	592	768	797	896	972	921	8,481
Mojave				1	1	1								3
Papago				98	161	208	177	152	144	133	136	105	87	1,401
Apache				15	14		7	5	2	1		5	7	56
TOTAL	290	421	561	742	726	740	738	749	914	931	1,032	1,082	1,015	9,941
Chilocco		147	229	217	257	315	320	306	435	465	489	473	489	4,142
Phoenix		199	262	277	246	271	246	252	381	392	421	431	438	3,816
Stewart		148	211	240	241	252	248	232	381	378	393	324	350	3,398
Albuquerque														
Big Navajo			191	172	188	155	163	169	364	407	244	307	358	2,718
United Pueblos Agency			53	40	36	49	43	33	50	37	46	39	25	451
TOTAL			244	212	224	204	206	202	414	444	290	346	383	3,169
Chemawa			93	211	218	203	244	266	459	498	581	691	750	4,214
Concho			50	47	48	50	50	52	124	121	129	102	71	844
Intermountain														
Special (5- and 6-year)				542	437	790	1,731	1,646	1,744	1,724	1,242	974	750	11,580
Modified					937	1,424	611	512						3,484
Junior High								29						29
Eight Year									606	588	706	581	464	2,945
Accelerated Regular											377	717	1,100	2,194
TOTAL				542	1,374	2,214	2,342	2,187	2,350	2,312	2,325	2,272	2,314	20,232
									157	168	102			427
Haskell														
Ft. Sill									40					40
Riverside									26					26
GRAND TOTAL	290	915	1,650	2,488	3,334	4,249	4,394	4,246	5,681	5,719	5,762	5,711	5,810	50,249

SPECIAL NAVAJO PROGRAM

ENROLLMENT STATUS OF PUPILS SHOWN BY YEARS

	46-47	47-48	48-49	49-50	50-51	51-52	52-53	53-54	54-55	55-56	56-57	57-58	58-59	TOTAL
Number of Schools With Special Program.	1	4	7	8	8	8	8	8	11	9	9	8	8	
Eligible to Return.		290	915	1,650	2,488	3,231	4,063	4,105	4,001	5,142	5,150	5,258	5,197	41,490
Enrollment.	290	915	1,650	2,488	3,334	4,249	4,394	4,246	5,681	5,719	5,762	5,711	5,810	50,249
Dropped Out During Year.	5	29	39	52	82	121	145	98	240	287	245	234	260	1,837
Graduates.					103	186	289	245	373	569	504	514	579	3,362
Non-Returnees.		64	213	315	513	673	787	866	707	917	1,193	1,075	1,149	8,472
Enrolled in Other Schools		6	47	92	88	173	118	126	185	187	335	157	229	1,743
Not in Any School.		58	166	223	425	500	669	740	522	730	858	918	920	6,729
Percent of Eligibles Who Did Not Return. . . .		22.1	23.2	19.1	20.6	20.8	19.4	21.1	17.1	17.2	23.3	20.5	20.2	20.4
Enrolled in Other Schools		2.1	5.1	5.6	3.5	5.3	2.9	3.1	4.5	3.5	6.5	3.0	4.4	4.2
Not in Any School.		20.0	18.1	13.5	17.1	15.5	16.5	18.0	12.6	13.7	16.8	17.5	15.8	16.2

SPECIAL NAVAJO PROGRAM — DROPOUTS, SHOWN BY YEARS AND CAUSES

	46-47	47-48	48-49	49-50	50-51	51-52	52-53	53-54	54-55	55-56	56-57	57-58	58-59	TOTAL
Enrollment	290	915	1,650	2,488	3,334	4,249	4,394	4,246	5,681	5,719	5,762	5,711	5,810	50,249
Application Not Approved	—	—	—	—	—	—	—	—	—	1	—	—	—	1
Armed Forces	—	—	1	—	19	19	17	5	2	4	2	—	—	69
AWOL	—	6	11	6	16	19	36	26	83	124	105	98	103	633
Deceased	—	2	—	—	—	—	1	—	—	2	2	4	—	11
Ill, Self	—	—	—	—	1	1	1	4	3	2	7	—	—	19
Family	—	—	—	—	—	—	—	—	—	—	4	—	—	4
Sanatorium	—	15	11	27	16	26	35	15	39	57	23	14	24	302
Married	—	—	—	—	—	—	3	4	1	1	3	—	1	13
Sent Home	—	—	—	—	3	5	—	4	11	4	7	16	14	64
Transferred	—	2	2	—	—	1	—	7	50	7	4	3	3	79
Employed	—	—	—	1	8	9	1	1	5	2	4	3	16	50
Parents Withdrew	—	3	—	13	9	—	32	11	17	27	13	23	1	149
Withdrew, Self	—	—	8	1	6	35	2	5	9	16	18	9	28	137
Health	—	—	—	4	2	2	2	11	17	17	22	11	28	116
Summer Placement	—	—	—	—	—	—	—	—	—	22	14	13	—	49
Unknown (Miscellaneous)	2	—	—	—	2	4	7	1	3	1	—	—	—	20
Leave	3	1	5	—	—	—	8	4	—	—	15	31	25	92
Mentally Ill	—	—	—	—	—	—	—	—	—	—	2	—	1	3
Corrective Institution	—	—	1	—	—	—	—	—	—	—	—	—	—	1
Dropped, Re-enrolled	—	—	—	—	—	—	—	—	—	—	—	—	10	10
Death in Family	—	—	—	—	—	—	—	—	—	—	—	6	6	12
Sickness in Family	—	—	—	—	—	—	—	—	—	—	—	3	—	3
TOTAL	5	29	39	52	82	121	145	98	240	287	245	234	260	1,837

SPECIAL NAVAJO PROGRAM
PUPILS WHO DID NOT RETURN TO THEIR SCHOOL THE FOLLOWING YEAR
(1946-47 to 1958-59, inclusive)
SHOWN BY SCHOOLS IN BOTH NUMBERS AND PERCENTAGES

	Albuquerque	Chemawa	Chilocco	Cheyenne-Arapaho **	Ft. Sill*	Haskell	Intermountain	Phoenix	Riverside*	Sherman	Stewart	TOTAL
Enrollment	3,169	4,214	4,142	844	40	427	20,232	3,816	26	9,941	3,398	50,249
Graduates	175	335	353	—	—	12	1,127	260	—	807	293	3,362
Eligible to Return	2,643	3,240	3,244	773	—	415	16,979	3,165	—	8,242	2,789	41,490
Non-Returnees	632	546	678	224	—	198	3,195	649	—	1,700	650	8,472
Enrolled in Other Schools	188	107	105	116	—	56	637	141	—	281	112	1,743
Not in Any School	444	439	573	108	—	142	2,558	508	—	1,419	538	6,729
Percent of Eligibles Who Did Not Return	23.9	16.8	20.9	29.0	—	47.7	18.8	20.5	—	20.6	23.3	20.4
Enrolled in Other Schools	7.1	3.3	3.2	15.0	—	13.5	3.7	4.5	—	3.4	4.0	4.2
Not in Any School	16.8	13.5	17.7	14.0	—	34.2	15.1	16.0	—	17.2	19.3	16.2

*The Special Navajo Program was carried on at Ft. Sill Indian School and Riverside Indian School for one year only as an emergency measure. Pupils were transferred to other schools the following year.

**Vocational instruction was not offered at Cheyenne-Arapaho School. Pupils were transferred to other schools for the last two years' training.

SPECIAL NAVAJO PROGRAM

PUPILS WHO DID NOT RETURN TO THEIR SCHOOL THE FOLLOWING YEAR

SHOWN BY YEARS AND CAUSES

	47-48	48-49	49-50	50-51	51-52	52-53	53-54	54-55	55-56	56-57	57-58	58-59	TOTAL
Eligible to Return	290	915	1,650	2,488	3,231	4,063	4,105	4,001	5,142	5,150	5,258	5,197	41,490
Total Non-Returnees	64	213	315	513	673	787	866	707	917	1,193	1,075	1,149	8,472
Enrolled in Other Schools													
Fed. off-reservation (Reg.)	—	13	12	20	17	6	18	41	55	49	5	20	256
Fed. on-reservation	—	5	9	8	2	4	5	8	18	27	12	6	104
Mission	1	4	8	4	8	12	19	19	17	17	3	10	122
Public	1	6	7	4	10	19	40	27	42	74	72	89	391
Not Specified	—	—	22	29	64	3	2	55	7	—	—	11	193
Other Special Program	4	19	34	23	72	74	42	35	48	168	65	93	677
Total in School	6	47	92	88	173	118	126	185	187	335	157	229	1,743
Not in Any School													
Armed Services	—	1	2	13	9	15	4	4	5	7	—	1	61
AWOL	—	—	—	—	—	—	—	—	—	67	1	3	71
Deceased	—	2	1	—	4	6	2	4	3	4	2	11	39
Death in Family	—	—	—	—	—	—	—	—	—	4	4	—	8
Entered Late	—	—	—	—	—	—	—	—	—	25	—	—	25
Home	5	39	70	70	112	128	194	118	155	189	204	160	1,444
Illness, self	—	7	8	4	20	15	22	17	11	21	23	29	177
Illness, family	—	2	—	—	2	—	—	21	—	—	5	—	30
Married	2	14	22	29	42	59	40	52	60	75	37	68	500
Not Eligible	—	—	—	—	—	2	—	—	6	24	9	17	58
Penal Institution	—	—	1	—	—	—	1	—	—	—	—	—	2
Refused to Return	—	3	—	—	—	—	—	—	—	6	—	—	9
Sanatorium	—	11	14	3	1	—	—	17	36	49	3	—	134
Unknown	46	31	56	200	154	284	261	185	313	216	556	523	2,825
Working	5	56	49	106	156	160	216	104	141	171	74	108	1,346
Total Not in School	58	166	223	425	500	669	740	522	730	858	918	920	6,729
Percent of Eligibles Who Did Not Return	22.1	23.2	19.1	20.6	20.8	19.4	21.1	17.1	17.2	23.3	20.5	20.2	20.4
Percent of Eligibles in Other Schools	2.1	5.1	5.6	3.5	5.3	2.9	3.1	4.5	3.5	6.5	3.0	4.4	4.2
Percent of Eligibles Not in School	20.1	18.1	13.5	17.1	15.5	16.5	18.0	12.6	13.7	16.8	17.5	15.8	16.2

(Some pupils returned to school after a lapse of one or more years.)

SPECIAL NAVAJO PROGRAM

NUMBER OF GRADUATES, 1951 through 1959

	1951	1952	1953	1954	1955	1956	1957	1958	1959	TOTAL
Albuquerque	—	—	45	7	19	31	29	12	32	175
Chemawa	—	—	26	36	27	21	50	64	111	335
Chilocco	—	31	54	44	30	51	42	57	44	353
Haskell	—	—	—	—	—	1	11	—	—	12
Intermountain	—	—	—	24	188	306	195	226	188	1,127
Phoenix	—	52	34	19	13	27	33	35	47	260
Sherman	101	56	82	95	75	91	96	88	123	807
Stewart	2	47	48	20	21	41	48	32	34	293
TOTAL	103	186	289	245	373	569	504	514	579	3,362

SPECIAL NAVAJO PROGRAM

PLACEMENT AND FOLLOW-UP OF GRADUATES, CLASS OF 1956*

	June 1956			December 1956			December 1957			December 1958		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
Armed Forces	25	—	25	34	—	34	34	—	34	32	—	32
Employed off Reservation	243	235	478	171	101	272	191	145	336	203	196	399
Employed on Reservation	6	3	9	16	14	30	7	9	16	5	—	5
Attending School	—	—	—	12	11	23	11	8	19	6	9	15
Housewife off Reservation	—	—	—	—	35	35	—	19	19	—	8	8
Housewife on Reservation	—	—	—	—	31	31	—	15	15	—	4	4
Deceased	—	—	—	2	—	2	1	—	1	1	—	1
Hospitalized	—	2	2	—	1	1	—	2	2	—	2	2
Unemployed off Reservation	2	—	2	8	2	10	4	2	6	1	—	1
Unemployed on Reservation	15	25	40	28	43	71	13	36	49	19	38	57
Unknown	13	—	13	31	21	52	36	23	59	34	3	37
Unconfirmed Report	—	—	—	2	6	8	7	6	13	3	5	8
Totals	304	265	569	304	265	569	304	265	569	304	265	569

*This table includes graduates from all schools. Their placement status was investigated in June of 1956, soon after their graduation, and in December of 1956, 1957, and 1958.